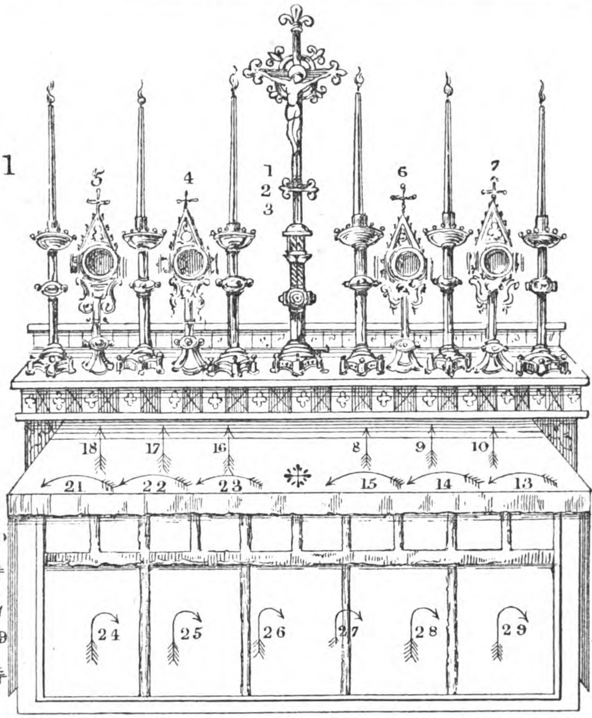
CEREMONIAL

ACCORDING TO

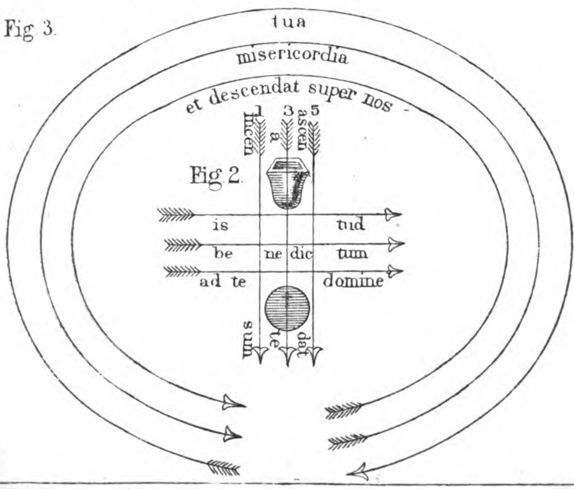
THE ROMAN RITE

Fig 1



ORDO
Incensationis altaris et oblatorum

Fig 3.



CEREMONIAL

ACCORDING TO

THE ROMAN RITE.

TRANSLATED FROM THE ITALIAN OF

JOSEPH BALDESCHI,

MASTER OF CEREMONIES OF THE BASILICA OF ST. PETER AT ROME.

WITH THE

Pontifical Offices of a Bishop in his own Diocese.

COMPILED FROM THE "CÆREMONIALE EPISCOPORUM."

TO WHICH ARE ADDED

Various other Functions and Copious Explanatory Notes,

THE WHOLE HARMONIZED WITH THE LATEST DECREES OF THE SACRED CONGREGATION OF RITES.

BY THE

REV. J. D. HILARIUS DALE.

Fourth Edition.

"Ubi Petrus, ibi Ecclesia."—ST. AMBROSE.

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Die 1 Julii, 1873.

ADVERTISEMENT TO THE FOURTH EDITION.

ADVANTAGE has been taken of the opportunity afforded by the call for another edition, to enlarge and improve the present work, and thus in some degree, make it more worthy of the patronage so kindly bestowed upon it. Several chapters have been added, and the Episcopal Offices on certain greater days of the year, as well as various other Functions, given in greater detail. This has rendered necessary a considerable re-arrangement of matter in Parts IV. and V.

Those chapters marked with an asterisk (*) in the Table of Contents, have been translated from the *Esposizione delle Sacre Ceremonie* of JOSEPH BALDESCHI, Master of Ceremonies of St. Peter's, and sometime Prefect of the Exercises at the Mission-house in Rome. The rest of the Volume has been compiled from the *Pontificale*, *Cæremoniale Episcoporum*, *Memoriale Rituum* of Benedict XIII., the Clementine Instructions, the Decrees of the Sacred Congregation of Rites, and other authentic sources which may be said to comprise the Law of the Church on the Ceremonial of her Worship. For the solution of doubtful points, and where amplification was deemed desirable, the best authorities on Liturgical Science have been freely cited. A list of Authors' names, and of the particular editions of their works consulted, is given. Amongst the more recent Commentators on the Rubrics, the name of P. MARTINUCCI, Prefect of the Apostolic Ceremonies at Rome, is deservedly held in the highest esteem.

ROCK RETREAT,
CHARNWOOD FOREST, LEICESTER.
Whitsuntide, 1873.

LIST OF ABBREVIATIONS AND AUTHORITIES CITED AND CONSULTED.

Bald.—Baldeschi.—Esposizione delle Sacre Ceremonie, Rome, 1865.
Bar.—Baruffaldi.—Ad Rituale Romanum Commentaria, Venice, 1792.
Bauld.—Bauldry.—Manuale Sacrarum Cæremoniarum, 4to. Venice, 1778.
Benedict. XIII.—Memoriale Rituum, &c.
Benedict. XIV.—Trattato della S. Messa. Padua, 1747. Institutiones Ecclesiasticæ, Louvain, 1762; Bullarium, Mechlin, 1827.
Bis.—Bisso.—Hierurgia, sive Rei Divinæ Peractio, Genoa, 1686.
Cancellieri.—Descrizione delle funzioni, &c., Rome, 1818.
Castellanus.—Pontificale Secundum, &c., fol. Lyons, 1542.
Cast.—Andreas Piscara Castaldus Exposit. SS. Cærem.
Cat.—Catalani.—Comment. Cæremoniale Episcoporum, 2 vols. fol. Rome, 1744; Pontificale, 3 vols. 4to. Paris, 1850; Rituale Romanum, fol. Rome, 1757; Sacrarum Cæremoniarum, 2 vols. fol. Rome, 1750.
Cav.—Cavalieri.—Opera omnia Liturgica, seu Commentaria, &c., 5 vols. fol. Rome, 1764.
Cesàri.—Ceremonie della Messa, &c. Rome, 1864.
Cærem. Epis.—Cæremoniale Episcoporum.
Clement. Instr.—The Clementine Instructions on the *Quarant' ore.*
Conc. West.—The Provincial Council of Westminster.
Corsetti.—Praxis Sacrorum Rituum, &c., 3 vols. 12mo. Venice, 1739.
Crassi.—De Ceremoniis, &c., 4to. Rome, 1564.
Durandus.—Rationale, &c., 8vo. Antwerp, 1614.
Enchiridion.—Sac. Rituum, 12mo. Paris, 1856.
Falise.—Sac. Rituum, &c., 8vo. 1863.
Fornici.—Institutiones Liturgicæ, 8vo. Florence, 1828.
Gardellini.—Decreta authentica Cong. Sac. Rit. ex actis ejusdem S. Congregationis Collecta, Rome, 1824-1856. Recent edit., Munich, 1863.
Gav.—Gavantus.—Thesaurus Sacrorum Rituum, 5 vols. in 4to. Venice, 1823.
Manuale Epis.—Manual for the use of Bishops, given in the fifth volume of Gavantus.

Marcellus.—Cærem. Sanctæ Romanæ Ecclesiæ, 2 vols. fol. Rome, 1751.
Martinucci.—Manuale S. Cæremoniarum in libros 8, digestum a Pio Martinucci, Apostolicarum Cæremoniarum Præfecto, 8vo. Rome, 1869.
Mer.—Merati.—The Rubrican who has given the above work of Gavantus, with copious notes, &c.
Mohren.—Expositio S. Missæ, 8vo. 1847.
Moroni.—Histoire des Chapelles Papales, 8vo. Paris, 1846.
Pavoni.—Guida Liturgica, &c., Naples, 1842.
Rit. Rom.—The Roman Ritual.
Rub. Miss.—The Rubrics of the Missal.
S. C. Epis.—Sac. Cong. Card. super Negotia Episcoporum et Regul.
Schild.—Manuale Liturgicum, 8vo. 1859.
Sillani.—Manuale di Sacri Riti, &c., 8vo. Rome, 1866.
S. C. R.—The Sacred Congregation of Rites.
Venanzi.—Pratica delle Sagre Ceremonie, Rome.

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CEREMONIAL

ACCORDING TO

THE ROMAN RITE.

PART I.

OF SOLEMN HIGH MASS.

CHAPTER I.

RULES TO BE OBSERVED BY ECCLESIASTICS IN CHOIR.

ARTICLE I.—*The Mode of proceeding to Choir.*

1. The Clergy vested in cassock and cotta should issue from the sacristy, two and two, united in such a manner, that the right shoulder of the one may come nearly in contact with the left of the other; and thus each two, maintaining an equal distance from the other, will proceed with measured pace, grave deportment, *and heads uncovered*, holding their berrettas, with both hands, below the breast.

2. Having arrived at the Altar they genuflect to the Cross, observing in this action, as well as in slowly and composedly arising, a simultaneous motion, which constitutes the uniformity and decorum of ceremonial observance. The second and third pair, and so on, in succession, will genuflect in the same place and manner, as the first; for which reason it is essential that those who follow should proceed at a slower pace than those more in advance, and thus enable them to genuflect without any appearance of hurry. After the genuflection, those who form each pair, face one another, mutually bow, and retire to their places at opposite sides of the choir, where they remain standing.

ARTICLE II.—*The different postures to be maintained in Choir.*

3. The postures to be maintained in choir are the standing, the sitting, and the kneeling. At the time proper for each of these, all should be in uniformity, no single individual interrupting the general regularity by retaining a peculiar position.

Note.—The clergy will observe not to kneel at the Elevation of Low Masses which are said during choir-time, according to a decree of the "Sacred Congregation of Rites," March 5, 1667. They are also recommended to attend with a prompt obedience to every intimation from the Master of Ceremonies in all that regards the Divine Offices (June 4, 1817).

4. During High Mass, all retain the standing posture from the time the sacred Ministers go up to the Altar after the *Confiteor,* until they have said the *Kyrie;* from the intonation of the *Gloria in excelsis,* until the Celebrant and his Ministers are seated; while the Celebrant sings the Collects; while the Deacon sings the Gospel, until the Celebrant has terminated the *Credo;* during the singing of the *Dominus vobiscum* and the *Oremus* for the offertory; while the choir is being incensed; while the Celebrant sings the Preface, until in conjunction with the Ministers he has said the *Sanctus;* after the Elevation until the Priest has received the Precious Blood; and finally, from the *Dominus vobiscum,* at the Post-Communion, until the end of Mass.

5. The clergy should kneel from the beginning of Mass until the Celebrant and his Ministers ascend to the Altar; when the Deacon sings the *Flectamus genua,* observing to rise when the Subdeacon sings the *Levate;* while the Subdeacon sings in the Epistle, *In nomine Jesu omne genu flectatur,* until the word *infernorum* inclusively; in Lent during the singing of the *Adjuva nos,* and at Pentecost during the *Veni Sancte Spiritus;* during the singing of the *Et Verbum caro factum est,* and the *Et incarnatus est* of the *Credo* in the Masses of Christmas and the Annunciation of the Blessed Virgin; from the *Sanctus* until after the Elevation; and after the *Indulgentiam* is said by the

Celebrant at the Communion of the clergy. (*Ex. decr. S. R. C.* Martii 21, 1711.)

Note.—If the Feast of the Annunciation be transferred, the genuflection is made on the day of translation only. (*Sacred Congregation of Rites*, June 16, 1663.)[1]

In the ferial Masses of Advent, Lent, Ember seasons, and Vigils, whether they be fasting days or not, and in Masses for the Dead, they should kneel at the Collects; from the *Sanctus* until the *Pax Domini* inclusively; and at the Post-Communions. The Vigils of Easter, Pentecost, Christmas, and the Ember-days at Pentecost are excepted. (*Rubr. Miss.* part i. tit. xvii. n. 3, 5.)[2] When the clergy are neither standing nor kneeling, as prescribed above, they sit covered.[3]

6. The clergy should take off the berretta whenever they stand up, whenever they are saluted by the sacred Ministers or others who enter or leave the choir, and also on all occasions which require an inclination of the head. They should take off the zucchetto[4] in the act of genuflecting, while the Deacon sings the Gospel, at the *Et incarnatus est*, when being incensed, and from the beginning of the *Sanctus* until the first ablution, or Communion of the Clergy,—on all these points, there are decrees of the Sacred Congregation of Rites; also at the

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[1] On these days, even those who are *parati*, as well as the Celebrant and his Ministers, should kneel whilst the *Et incarnatus est* is being sung. (*Cærem. Epis.* lib. ii. cap. viii. n. 53; *S. R. C.* Maii 23, 1846; Merati, Gav. and others *in loc.*)

[2] At the Benediction of the Priest, at the end of Mass, all in choir except Canons kneel. (*S. R. C.* 27 Aug. 1836.)

[3] They will sit, therefore, 1st, from the time the Celebrant has recited the *Kyrie*, until he intones the *Gloria*, or sings the *Dominus vobiscum;* or during the singing of the *Kyrie*, from the time that the Celebrant may have taken his seat, till his Ministers rise; 2nd, during the singing of the *Gloria* and *Credo*, after the Ministers have recited them at the Altar, observing not to sit down till the Celebrant is seated, and to rise when the Ministers rise; 3rd, from the commencement of the Offertory until the Preface, or until the Deacon comes to incense the choir; 4th, after the Communion until the *Dominus vobiscum*, which precedes the Post-Communion. They should observe not to sit down till after the Priest's communion is *completed;* and if Holy Communion be given to clergy or laity, not until the ciborium has been replaced, and the door of the Tabernacle closed.

[4] *I.e.* the round skull-cap.

time of receiving the *Pax*, or the Celebrant's benediction at the end of Mass.

7. During Mass, the clergy should make an inclination while the choir is singing the *Gloria Patria* until the *Sicut erat* exclusively; also at the Holy Name of JESUS, as well as those of Mary, the Saint of whom commemoration is being made, and of the Sovereign Pontiff. During the *Gloria in excelsis,* at the words *Adoramus Te, Gratias agimus Tibi, Jesu Christe,* and *Suscipe deprecationem nostram;* during the *Credo,* at the words *Jesum Christum,* and *Simul adoratur;* during the Preface, at the *Gratias agamus Domino Deo nostro.* They should make a profound inclination when receiving the benediction of the Celebrant, at the end of Mass.[1]

8. At the time of singing, all should sing in a uniform manner, no one individual raising his voice higher or louder than another; and if there be any who cannot accommodate their voices to the general tone of the choir, silence, in such a case, is preferable to discord. Each individual should attend to the voice of his companions, in order to produce a simultaneous and harmonious enunciation of every syllable.

9. When the Subdeacon gives the *Pax* to the first in rank of the choir, the latter salutes him with an inclination of the head; then, placing his hands under the elbows of the Subdeacon at the time those of the Subdeacon rest upon his shoulders, he approaches his head to the left cheek of the Subdeacon, who then imparts to him the *Pax*, saying, *Pax tecum,* to which he answers, *Et cum spiritu tuo.* He then repeats his inclination to the Subdeacon, and turning himself to his neighbour, imparts the *Pax* to him in the same manner as it was communicated to himself.

10. The clergy should comport themselves in choir with silence, modesty, and recollection; abstaining from everything that would indicate frivolity or irreverence, such as reading letters, talking, giving snuff to each

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[1] It may be observed that, with the exception of the last, all these inclinations are simple, *i.e.*, of the head only.

other, gazing about, sitting cross-legged, lolling in their seats, and other acts of this nature. According to the Holy Council of Trent, every ecclesiastic should exhibit a grave and religious deportment in every action:—"*Nil, nisi grave, moderatum, ac religione plenum, præ se ferant.*" How edifying then should be his demeanour at choir, whilst engaged in the actual service of the Most High!

ARTICLE III.—*The internal Dispositions necessary to assist with propriety in Choir.*

11. *A pure intention* of worshipping God solely for His glory, and not through self-interest or vanity. Such despicable ends are evinced by those who willingly assist at choir, whenever their presence redounds to their emolument, but absent themselves when no worldly interest accrues; as also by those who perform their part with propriety before the eyes of men, but who act with a miserable remissness when removed from public notice.

12. *A foresight of what is about to be done*, the better to avoid those inadvertencies which entail a multiplicity of defects. This should be taken before proceeding to choir, by reading the instructions for the ceremony, and bringing them before the mind with a little serious reflection; and even in choir, by filling up each unoccupied moment with something like the following deliberation:—*After this, I must perform such an action, which must be done in such and such a manner.* By acting on this principle, nothing will happen without provision, and all will proceed with regularity.

13. *Attention*—seriously observing what is going forward, and not yielding to thoughts even of a virtuous nature, which in such cases have not their source in God, but in an evil power, as they divert us from the good work which is before us. Most powerful inducements to enliven our attention, are to place ourselves in the presence of God, and to accompany in spirit each word and action, attending to their signification, and yielding to those affections of the heart which the language of each prayer should excite, according to the beautiful recommendation which St. Augustine has given us in his glossary of the

Tenth Psalm:—"*Si orat Psalmus, orate; et si gemit, gemite; et si timet, timete. Omnia enim, quæ hic conscripta sunt, speculum nostrum sunt.*" That which St. Augustine teaches us to do while singing the Psalms, we should observe also in whatever is recited or sung in Mass, or in any other holy function.

14. *Devotion*, which serves to inspire us with an internal relish for the sacred exercises of religion, and which certainly is not experienced by those who perform them with reluctance and tedium; and against whom the Lord delivers that fearful anathema: "*Maledictus homo qui facit opus Dei fraudulenter.*"

ARTICLE IV.—*The Order to be observed for Holy Communion.*

15. When the *Pax* has been given to all in choir, the clergy who communicate (without berretta or zucchetto) will proceed to the middle, two and two, with hands joined; kneeling, they will incline during the *Confiteor*, and strike their breasts, &c. The sacred Ministers, *parati*, who assist the Celebrant, will present themselves first for Communion, as well as the other Priests, if there be any.[1] These latter should wear stoles of the colour of the day; and, if Prelates, over the mozetta, or *mantelletta*. Afterwards the Acolytes should present themselves. While those who have communicated are descending laterally, on either side, from the Altar, the two who are about to communicate, go up between them, having made their genuflection *in plano;* and when they descend, they should turn with all possible gravity, and make a genuflection in a straight line with the two who follow them, and who will be between them; and so on with the rest. All should communicate upon the edge of the predella.[2] Afterwards, each one, returning with a grave and devout deportment to his place in the choir, will maintain the

[1] The author supposes that the sacred Ministers are Priests, since he adds: "*as well as other Priests;*" but whether they be or not, they should communicate before others.

[2] That is, the plane upon which the Altar stands.

same posture as the rest of the clergy. If there be any laics to communicate, they will do so at the balustrade of the choir, or kneeling on the pavement at the foot of the Altar: in the latter case, the Celebrant and his Ministers descend to the lowest step to communicate them, always commencing by the Epistle side.

16. The same order is to be observed in going to receive blessed candles, ashes, or palm, from the Celebrant; or to kiss sacred relics, and in similar cases each individual being careful to hold the berretta and zucchetto in his hands, and to kiss first the object that is blessed, and afterwards the hand of the Priest who presents it.

Article V.—*The Mode of Retiring from Choir.*

17. No one should leave the choir without necessity; but when one cannot avoid it, he should advance to the centre, genuflect, salute the choir, first on the Gospel side, and afterwards on that of the Epistle, provided the Celebrant is not sitting on that side, for in such case he should commence with this, and terminate with the contrary. Those who enter the choir after the service has commenced, should adhere to the same rules, remembering, however, to continue for some time in a kneeling posture, to make a short prayer, to genuflect, and salute the choir as above.

Note.—None should enter or leave the choir while the Celebrant is saying the *Confiteor*, or during the singing of the prayers, the Gospel, the *Gloria Patri, Et incarnatus est, Veni Sancte Spiritus, Adjuva nos*, &c. In case any person is proceeding to choir on these occasions, he should continue kneeling or standing, according to the posture of those in choir; when, however, the Priest is saying the *Confiteor*, he should kneel until it is finished.

18. The sacred office being concluded, and the Acolytes having retired from the choir, the last on the Gospel side and the last on that of the Epistle proceed straight to meet each other in the centre; and having there genuflected and turned round, they follow the Acolytes; all the others successively do the same, and thus retire to the

sacristy precisely in the same order as they entered the choir. Having arrived in the sacristy, they part asunder on either side, forming two lines. The Celebrant, having arrived, salutes them all with an inclination of the head, which they return by a similar reverence; they then unvest themselves with all possible modesty, gravity, and silence.

CHAPTER II.

THURIFER.[1]

1. A QUARTER of an hour before Mass, the Thurifer should present himself in the sacristy, put on his cotta, and in default of the Acolytes, assist the sacred Ministers to vest.

2. At the beginning of Mass he prepares fire in the thurible. At the end of the *Confiteor* he approaches the Altar,[2] ascends upon the predella at the corner of the Epistle, presents the *navicula* (or incense-boat) to the Master of Ceremonies, and receives incense in the thurible; after it has been put in and blessed, he lowers the cover of the thurible, and presents it to the Deacon; then retaking the boat in his left hand, and having his right extended on his breast, he descends to the pavement.[3]

3. During the incensing of the Celebrant, he stands near the Deacon,[4] and makes with him an inclination before and after. He receives the thurible with his right hand, and carries it to the proper place, observing to genuflect in passing before the Altar where the blessed

[1] For the Asperges the Thurifer will consult chap ii., part vi.

[2] The Thurifer, having made the proper reverences on arriving in front of the Altar, if holding the thurible, will place himself opposite the corner of the Epistle, on the pavement at some little distance from the steps.

[3] It is as well, also, here to remark, that when the Bishop is present in the sanctuary, he generally blesses the incense; the Thurifer will therefore present the thurible to him in a kneeling posture, with the usual reverences, on arriving at the throne, and on leaving it.

[4] A little behind, on his right hand.

Sacrament reposes. He then returns to his place in choir.

4. All the Collects being sung, he proceeds to prepare his thurible, and as soon as the Celebrant has finished reading the Gospel (at least if there be not a long Tract to be sung), he approaches the Altar to receive incense.[1] The incense being blessed, he takes the thurible in the right hand and the boat in the left, and having descended to the pavement, precedes the Acolytes to the centre of the choir before the Altar, at some distance from the steps, where he will station himself at the left of the Master of Ceremonies. When the signal is given, he genuflects before the Altar, and having saluted the choir with the sacred Ministers, allows the first Acolyte to pass, and afterwards proceeds to the left of the Deacon, placing himself a little behind him so as to face the first Acolyte.

5. In due time he presents the thurible to the master of Ceremonies, and having again received it, raises the cover a little, and gently swings it, lest the fire be extinguished, it being presently required for the incensing of the Celebrant.

6. The Gospel being finished, he approaches the Deacon, presents the thurible, and makes with him the usual salutation before and after the incensing of the Celebrant. If the *Credo* be sung, after genuflecting behind the Subdeacon, he stands still, makes an inclination at the word *Deum*, and then proceeds to deposit the thurible in its proper place: returning to the credence, he joins the others.[2] Should the *Credo* not be sung, the Thurifer, after having genuflected at the Altar, proceeds to prepare the thurible for the incensing of the oblations and the altar.

7. The choir having nearly finished the *Credo*, he proceeds to prepare his thurible, and will be in readiness to approach the Altar after the offering of the chalice. He receives incense in the usual manner, retakes the boat, places it on the credence, and there remains at the Epistle side, with his hands placed on his breast. He assists the

[1] See note (3) on p. 8.

[2] When a sermon is given immediately after the Gospel, he retires without delay.

Deacon while he incenses the Celebrant, the choir, and the Subdeacon, standing at his left hand, but a little behind, and making the salutations and genuflections conjointly with him. He then retakes the thurible, and when the Deacon has arrived at his place behind the Celebrant, incenses him with two double swings. Afterwards, he incenses the Acolytes with one double swing for each; and finally, presenting himself at the entrance of the choir, he incenses the people with three double swings; that is, the first towards the centre, the second to his left, and the third to his right; observing, in every case, the due salutations before and after, and the genuflections in passing and repassing the Altar. He afterwards carries the thurible to its proper place.

8. He will again renew the fire, and a little before the Elevation, approach the Altar, at the Epistle side, to the right of the Master of Ceremonies, who puts incense in the thurible. This being done, he kneels on the pavement, and incenses the Sacred Host at the time of the Elevation with three double swings, making both before and after a profound inclination. He repeats the same at the Elevation of the Chalice. (*Rubr. Miss.* part ii. tit. viii. n. 8.) He then makes a genuflection to the Most Holy Sacrament, proceeds to deposit the thurible in its place, and returns to the Altar.

9. Here his office terminates, at least if the Acolytes do not continue with their torches until the Communion; for in such case he would in due time[1] untie and remove the veil from the Subdeacon's shoulders, fold it up, and carry it to the credence.

10. Having received the *Pax* from the one standing next to him in the choir, or from the Master of Ceremonies, according to his situations, he carries the veil of the chalice to the Gospel side of the Altar, in due time presents the cruets for the purification and ablution, and having deposited all on the credence, returns to his place.

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[1] That is, at the *Dimitte nobis* in the *Pater noster*.

11. If after the *Pax* the clergy go to communion, having taken the veil and cloth for the Communion, he passes over to the other side and kneels on the pavement; after the *Indulgentiam* he kneels on the lateral edge of the predella, to extend or uphold the cloth in conjunction with the Master of Ceremonies. After the Communion he descends to the pavement, genuflects with the Master of Ceremonies, and proceeds to the credence to minister the cruets as above.

Note 1.—The Thurifer genuflects on one knee when he leaves or enters the choir, when he leaves or approaches the Altar, and on passing or repassing from one side to the other.

Note 2.—When the thurible does not contain blessed incense, he holds it in his left hand, and the boat in his right; but when it does contain blessed incense, *vice versâ*. During the more ceremonial parts of the function, such as at the singing of the Gospel and during processions, he places the little finger in the ring of the small cover, and the thumb of the same hand in the ring of the chain connected with the large cover; on other occasions, such as when he proceeds to receive incense, &c., he generally holds it at the top of the chains under the small cover, in such a manner, however, that the large cover will be somewhat raised, this being understood of instances apart from the act of incensing.

CHAPTER III.

ACOLYTES.[1]

1. A QUARTER of an hour before Mass, the Acolytes, who should be of equal stature (*Cærem. Epis.* lib. i. cap. xi. n. 8.), having vested themselves in cotta, go to the Altar, and prepare everything requisite for the occasion; they then assist the Deacon and Subdeacon to vest. They light the candles on the Altar (unless for convenience another be appointed to do it), the one on the one side

[1] For the *Asperges* the Acolytes will consult chap. ii. part vi.

and the other on the other side, observing to commence with those nearest the Cross: they extinguish them, however, on the contrary, commencing with those farthest removed from the Cross. If only one Acolyte light them, he begins on the Epistle side and terminates on that of the Gospel; but in extinguishing them he commences on the Gospel side.

Note.—On these occasions care should be taken lest any wax fall on the Altar-cloth.

2. The second Acolyte lights their candles in the sacristy.

3. The Celebrant being vested, they put the maniples on the sacred Ministers, having previously presented them to be kissed.[1]

4. At the intimation of the Master of Ceremonies they take their candlesticks, and, having united, make the proper reverence to the Cross, or picture in the sacristy: then, with eyes modestly cast down, they slowly precede the clergy to the Altar. (*Rubr. Miss.* part ii. tit. ii. n. 5.)

5. The first Acolyte, being at the right of the second, carries his candlestick by the knob, with his right hand, and places the left under the foot; the second Acolyte, on the contrary, carries it by the knob with his left hand, and places the right under its foot. (*Cœrem. Epis.* ibid.)

6. Having arrived at the foot of the Altar, they genuflect on the pavement with one knee, and retire on either side to the two corners of the steps, turning so as to face each other.[2]

7. The Celebrant and his Ministers having arrived at the steps, the Acolytes turn themselves towards the Altar, and make a genuflection with them; they afterwards unite to carry their candlesticks to the credence (*Rubr.* ibid.), kneel with hands joined, facing the Altar, and respond in an undertone to the *Confiteor*, &c. They rise as the Celebrant goes up to the Altar, and remain standing near the credence.

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[1] Supposing the Asperges not to be given, otherwise they would be placed on the seats of the sacred Ministers.

[2] Whenever they pass before the Altar, they genuflect on the pavement, even should the Blessed Sacrament not be in the Tabernacle.

Note 1.—Whenever the sacred Ministers proceed to sit down, the Acolytes raise the dalmatic and tunic over the back of the seat, lest they be injured; on this occasion, if required to pass before the Celebrant, they make an inclination. At the reading of the Epistle and Gospel they genuflect whenever the Celebrant does so; they also make the usual signs of the Cross at the *Sequentia Sancti Evangelii.*

Note 2.—If the Ministers be vested in folded chasubles, while the Celebrant is singing the last Collect, the second Acolyte will divest the Subdeacon of his, helping him to resume it as soon as he shall have kissed the Celebrant's hand. He will perform a similar office towards the Deacon while the Celebrant is reading the Gospel, the first Acolyte assisting him to put on the large stole.[1] After the Deacon has transferred the Missal for the Post-Communion, the first Acolyte will divest him of the large stole, and the second vest him in the folded chasuble.

8. Whilst the Celebrant, after having read the Gospel, is putting incense into the thurible, they take their candlesticks; and when the Thurifer descends from the Altar, they follow him to the centre of the choir, where, at the intimation of the Master of Ceremonies, they make a genuflection to the Altar, and salute the choir at the same time as the sacred Ministers. In these and similar movements, the utmost attention is to be given to uniformity of time and manner, so that it should appear that both are actuated by one and the same spirit.

9. They then go to the place where the Gospel is usually sung, and place themselves in such a manner that the Subdeacon may stand between them, the first Acolyte being on his right, the second on his left, the whole forming a straight line, facing the choir, on the Epistle side of the sanctuary. During the singing of the Gospel they neither genuflect (*Rubr. Miss.* part i. tit. xvii. n. 4), nor make the sign of the Cross, but retain an immovable position.

10. The Gospel being concluded, they return to the centre of the choir, three or four paces distant from the

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[1] Which he will wear over the ordinary one.

front steps, according to the size of the place, genuflect, and return to the credence. Having replaced their candlesticks, they stand as before, genuflecting with one knee only, when the *Et incarnatus est* is said by the Priest, but on both knees when it is sung by the choir.

11. When the Subdeacon takes the chalice, the second Acolyte folds the small veil which covered it; the first follows the Subdeacon with the napkin and cruets (*Rubr. Miss.* part ii. tit. vii. n. 9), arranges everything on the Altar, and presents the cruets to the Subdeacon. The wine and water being poured into the chalice, he replaces all on the credence, and remains standing in his proper place.

12. While the Deacon is incensing the Celebrant, they prepare for the *Lavabo*, the first having the towel, and the second the cruet of water and the basin. The Deacon having retired, they present themselves before the Celebrant, and minister the water and towel (*Rubr.* ibid. n. 10), making a reverence before and after. Having received the towel from the Celebrant, they replace everything on the credence, and retain a standing position.[1]

13. They make an inclination to the Thurifer before and after being incensed by him; the first Acolyte also makes an inclination to his companion immediately before he himself is incensed.

14. At the commencement of the Preface, the Acolytes retire to the sacristy to light their torches. They return at the *Sanctus* (*Rubr.* ibid. tit. viii. n. 8), walking side by side to the centre of the choir before the Altar, where, having genuflected and saluted the choir, they salute one another, separate a little, and kneel in a straight line.

15. After the Elevation, if there be no Communion of the Clergy, or if it be not a fast day, or one of the days specified by the rubrics,[2] they unite, make a genuflection, and without saluting the choir (for the Blessed Sacrament

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[1] In Masses, when the Subdeacon does not hold the paten, he and the Deacon serve the Celebrant at the *Lavabo;* the Acolytes will therefore present to him the water, and to the Deacon the towel.

[2] That is, if it be not a Mass at which they remain on their knees a long time. The following is the Rubric: "*Extinguuntur post elevationem calicis, nisi aliqui sint communicandi, et tunc extinguuntur post com-*

is on the Altar), retire with their torches. They return, make the usual genuflection, and retire to their places, where they remain standing. In the other cases, they continue kneeling with their torches, until after the first ablution (*Rubr.* ibid.), when they salute the choir and retire as above.

16. In due time, the first Acolyte removes the veil from the Subdeacon's shoulders,[1] folds it up, and places it on the credence. They both incline while the Celebrant is communicating.

17. The first Acolyte, at the proper time, will carry the cruets to the Altar for the ablution and purification; and in the mean time the second will take the veil of the chalice to the Gospel side of the Altar, observing to genuflect with one knee in passing and repassing. This is performed by the Thurifer, in case they retain their torches until after the Communion.

18. For the Benediction at the end of Mass they kneel, *utroque genu,* and rise at the commencement of the Gospel, making the usual signs of the Cross at the *Initium Sancti Evangelii.*

Note.—If the clergy remain in choir, after the Gospel, having taken their candles, they unite, genuflect, and salute the choir conjointly with the sacred Ministers.

19. Towards the end of the Gospel, they take their candlesticks, proceed to the centre, and having genuflected at the words *Et Verbum caro,* or, if it should be another Gospel, at its conclusion, they immediately withdraw to the sacristy. Having arrived, they make an inclination to the Cross, stand with the candlesticks in their hands until the arrival of the sacred Ministers, then they make a second inclination, and having extinguished the two candles, proceed to divest the Deacon and the Subdeacon of their maniples and folded chasubles, if they have them. After the Celebrant has been unvested, they assist the

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munionem. In diebus etiam jejuniorum et in missis pro defunctis, tenentur accensa usque ad communionem."

If there be a Communion of the people and not of the clergy, the torches should be retained.

[1] That is, at the *Dimitte nobis* in the *Pater noster.*

sacred Ministers to unvest, and finally proceed to extinguish the candles on the Altar, if there be no other person appointed to do so.

Note.—The Acolytes remain standing at the credence, except when some duty requires their withdrawal, and on the other occasions already specified; however, "*in missa solemni, quando celebrans et ministri sacri sedent, possunt etiam in gradibus presbyterii sedere acolythi, et etiam thuriferarius, quando non gerit vicem cæremoniarii.*" (*Decree of the Sacred Congregation of Rites*, Dec. 18, 1779.) As a general rule, they hold their hands joined before their breasts whenever the Celebrant sings or reads, and on all other occasions they keep them folded on the breast. In choir it is usual to make the reverences first on the side of the Gospel, and afterwards on that of the Epistle, always commencing with the highest dignitary. The torch is held in the outside hand; that is, the first Acolyte who stands at the right of the other, with the right hand, and his companion with the left. When one hand is occupied, the other is laid on the breast. When presenting anything to the Celebrant, they should kiss it previously, as also after they have again received it (not, however, in Masses for the Dead). If, in proceeding to light and bring the torches, there be occasion to pass the Altar, a genuflection should be made. If the Acolytes are to communicate at Mass, they do so after the sacred Ministers and Priests. They genuflect with one knee before and after their Communion, having in the mean time consigned their torches to two other Clerks.

CHAPTER IV.

MASTER OF CEREMONIES.[1]

1. The Master of Ceremonies should be proficient in all the duties of the other Ministers, and should survey the whole proceedings, that he may check those out of order. He will not, however, pull their vestments, or thrust them

[1] For the *Asperges* see chap. ii. part vi.

here and there, but rather use some quiet intimation, and if the irregularity be of a trivial nature, prudently let it pass.

2. A quarter of an hour before Mass he presents himself in the sacristy, having said a short prayer in the church. He vests himself in a cotta, and takes the chalice, which he arranges, together with the ciborium (if required), containing as many particles as there will be communicants. He prepares also two missals, fixing the markers in the proper places, and carries all to the credence, which should be covered with white linen. (*Rubr. Miss.* part ii. tit. ii. n. 5.) Assisted by the Acolytes, he disposes everything in order, and takes care that the cruets with wine and water, the towel, the little bell, the thurible with its boat, and the torches for the Elevation, &c., are all in readiness. He places one missal on the credence and the other upon its cushion, or book-stand, on the Altar at the Epistle corner, opened at the Introit of the Mass which is to be sung. He then covers the credence with the long veil, corresponding in colour to the vestments for the Mass.

3. He apprises the sacred Ministers of the proper time to vest, and with the assistance of the Acolytes aids them in doing so. He waits until the Celebrant has been vested before he presents them with their maniples, or folded chasubles if used.

4. At the proper time, he gives the signal to the Acolytes to proceed, and the clergy having moved forward, he gives a sign to the Celebrant and sacred Ministers, who make an inclination before the Cross. He then takes his place with them, having taken off both berretta and zucchetto. He will observe, also, to remain uncovered in all other functions, according to a decree of the Sacred Congregation of Rites, dated July 7, 1734. He presents holy water to the Subdeacon and Deacon.[1]

5. If they approach the Altar by steps, the Master of Ceremonies raises the alb of the Celebrant. Upon entering the choir, or upon the Ministers arriving at the Altar,

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[1] Unless, indeed, the Asperges is to precede the Mass.

he receives, without kissing, the berrettas from the Deacon and Subdeacon, and having made the genuflection, places them in order upon the seat where the Celebrant and sacred Ministers are to sit. He then kneels at the Epistle corner, facing the Gospel side, and responds to the Priest in an under-tone, making the signs of the Cross and usual inclinations.

Note.—He will instruct the singers not to commence the Introit of the Mass until the Celebrant has arrived at the Altar, according to a decree of the Sacred Congregation of Rites, April 14, 1753.

6. At the conclusion of the Confession, he ascends to the Altar with the Ministers to have incense put in; he then descends to the lowest step at the Epistle corner, and when the Celebrant is about to incense that side of the Altar, removes the missal; he replaces it afterwards without making any genuflections.

7. After the incensing of the Celebrant, if convenient, he will indicate with his hand the beginning of the Introit; and this he will invariably observe when attending the Celebrant at the book, raising or lowering it according to circumstances, pointing out to him what to read or sing, turning the leaves, &c.

8. When the Celebrant has said the last *Kyrie*, if the singing be long, he will invite him to pass by the shorter way to sit on the bench prepared for the purpose. Domestic chairs are forbidden by the *Ceremonial of Bishops* (book i. chap. xii. n. 3), and by a decree of the Sacred Congregation of Rites (Sept. 17, 1822). Having descended to the pavement, he remains standing at the right of the Deacon, with his hands modestly placed before his breast, which posture he will also retain at the *Gloria* and *Credo*, while the Celebrant and Ministers are seated.

9. Whilst the last *Kyrie* is being sung by the choir, he invites the Celebrant and Ministers to the Altar with a moderate inclination, and proceeds himself to the Epistle corner. When the sacred Ministers do not sit down, at the last *Kyrie* sung by the choir, he gives them a signal to join in a line, one after the other, in the centre before the Altar; and when the Celebrant has intoned the *Gloria*

in excelsis Deo, he directs the Deacon and Subdeacon to take their station at his sides to recite it with him.

10. The *Gloria* being recited, he invites them to pass by the shorter way to the bench, observing, however, not to do so during the singing of the words, *Adoramus Te, Gratias agimus Tibi, Jesu Christe*, or *Suscipe deprecationem nostram*. When seated, during the singing of those words, he will direct them, by a moderate inclination, to uncover, he himself standing and inclining towards the Altar.

11. When the choir sing *Cum Sancto Spiritu*, he makes a signal for the Celebrant and sacred Ministers to rise and proceed to the Altar, while he himself takes his station at the Epistle corner to point out to the Celebrant the Collects which are to be sung, and to turn the leaves of the missal as occasion requires.

12. At the commencement of the last Collect, he proceeds to the credence, and, having taken the missal, holds it by the sides with both hands, the opening being towards his right; he presents it to the Subdeacon, with an inclination before and after, and then stations himself a little behind on his left hand. At the conclusion of the last Collect, he makes an inclination of the head at the words *Jesum Christum*, proceeds to the centre of the Altar, and having there genuflected with the Subdeacon, he salutes the choir, and returns to the same place. He will then point out the Epistle to the Subdeacon, and assist at his left during the singing of it. He genuflects with him at the words, *In nomine Jesu*, &c., and inclines with him at the names of Jesus, Mary, or of the saint whose feast is celebrated, remembering also to give a previous intimation to the choir to genuflect, or take off the berretta.

Note.—If the choir sing some sequence, or long tract, immediately the Celebrant has recited it, he will invite the sacred Ministers to pass by the shorter way to their seat, observing to assist there as at the *Gloria*. The sequence, or tract, being concluded, he will make a sign to proceed by the shorter way to the Altar, where, the Celebrant passing to the middle, says the *Munda cor meum* the Subdeacon carries the missal and its stand to the Gospel corner; and the Deacon, in due time, places the

missal upon the Altar, and he proceeds to the Epistle corner to have incense put in, in the usual manner.

13. The Epistle being sung, he returns with the Subdeacon to the centre before the Altar, and having there genuflected and saluted the choir, accompanies him as he proceeds to the Epistle corner to receive the benediction of the Celebrant. Afterwards receiving from him the missal with the usual inclinations, he presents it to the Deacon with similar salutations, at the moment the Celebrant commences the Gospel; which being concluded, he ascends upon the predella, or upon the highest step, at the Epistle corner, to have incense put in, presenting the boat open to the Deacon.

Note.—On the ferial days of Lent, at the words, *Adjuva nos Deus*, the Celebrant and Ministers kneel upon the edge of the predella; it would then be advisable that the incense were previously put into the thurible, in order that the Deacon might at the same time say the *Munda cor meum.* As in this case the organ would not be playing, he could request the singers to prolong the piece, that thereby the ceremonies may proceed without confusion.

14. While the Deacon is receiving the benediction of the Celebrant, he approaches him to render any assistance that may be required. Having descended he takes his position at the right of the Thurifer, so that three pairs may be formed; namely, the sacred Ministers the first, the Master of Ceremonies and Thurifer the second, and the two Acolytes the third. All simultaneously genuflect and salute the choir, before passing to the place where the Gospel is usually sung. The Master of Ceremonies places himself to the right of the Deacon, a little behind him. After the *Sequentia Sancti Evangelii*, he presents the thurible to him, and receives it again after the incensing of the book. Having consigned the thurible to the Thurifer, he approaches the Deacon to turn the leaves of the book.

Note.—If during the Gospel there be occasion to genuflect or incline the head, as at the name of *Jesus*, &c., he will do so towards the Altar, that it may serve as a signal to the Celebrant.[1]

[1] No inclination should be made at the *Gloria tibi Domine.*

15. The Gospel being finished, he advances towards the Epistle side, and then genuflects with the others.[1] Having received the missal from the Subdeacon, with the proper inclinations, he replaces it on the credence, and proceeds to the Epistle corner, where he remains until the Ministers have terminated the *Credo,* inclining his head and making the sign of the Cross with the Celebrant.[2]

16. When the Celebrant says *Et incarnatus est,* the Master of Ceremonies genuflects with one knee; and when the Ministers have recited the whole of the *Credo,* he makes a signal for them to proceed by the shorter way to their seat. He assists as usual to notify to them when they should uncover. When the choir sings *Et incarnatus est,* he kneels conjointly with the inferior ministers; the Celebrant and sacred Ministers in this case only uncover.

Note.—In the Masses of Christmas and the Feast of the Annunciation, the Celebrant and sacred Ministers also kneel at the *Et incarnatus est,* and therefore cushions should be duly prepared. Should the Feast of the Annunciation be translated, they genuflect on the day of translation only. (*Sacred Cong. of Rites,* June 16, 1663; July 11, 1701; and Sept. 25, 1706.)

17. The *Et homo factus est* being sung, he directs the Deacon to accompany him to the credence for the burse, where having presented it to him, he returns to the seat of the sacred Ministers. At the words *Et vitam venturi,* or a little before, he makes a sign for the Celebrant and sacred Ministers to proceed to the Altar, he himself taking his position at the Epistle corner.

18. After the Celebrant has sung *Oremus,* he apprises the Subdeacon to genuflect and proceed to the credence, where he will put the humeral veil over his shoulders, allowing it to hang a little lower on the right side.[3] He will now

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[1] That is to say, at the same time with the Acolytes, when he passes before the Altar in proceeding to the Epistle side, where he should receive the book from the Subdeacon.

[2] Should a sermon be given, he may assist the preacher by accompanying him to the pulpit.

[3] According to Merati, the Master of Ceremonies does not go to the credence, but to the book, to point out the offertory to the Celebrant.

accompany him to the Altar, and carry the ciborium himself, which, if required, should have been prepared on the credence. He assists at the uncovering of the chalice, and when the Subdeacon has retired with the paten, with the incense in the usual manner.

19. He then retires to the Epistle corner, and when the Celebrant incenses the Cross, or the Epistle side, passes over to that of the Gospel, making a genuflection in the centre; he then removes the missal, descends *in plano*, and after the Celebrant has incensed that side, replaces it. He stations himself at the missal to assist the Celebrant as usual by pointing out the places and turning over the leaves.[1]

20. The preface being concluded, he makes a sign to the Deacon to ascend the predella, to the right of the Celebrant, to say the *Sanctus;* and, where it is customary, he will make a signal also to the Subdeacon, to take his position at the left of the Celebrant. (*Sacred Congregation of Rites,* Nov. 12, 1831.) At the *Te igitur* the Deacon proceeds to the left of the Celebrant, and the Master of Ceremonies passes over to the Epistle corner,[2] both observing to genuflect at the centre of the Altar. He remains there until the words *Qui pridie quam pateretur,* at which having put incense in the thurible (*Cærem. Epis.* lib. ii. cap. viii. n. 10), he kneels with the Thurifer, and at the Elevation rings the bell three distinct times, making with the Thurifer a profound inclination before and after each Elevation.

21. He then rises and remains there, or ascends to the highest step near the Altar, where he continues until the *Nobis quoque peccatoribus* when he passes over to the other side, making a genuflection in the centre, but always behind the Subdeacon.

Then the Subdeacon goes alone to the credence, where he takes the veil, assisted by the Acolytes. This last manner is more conformable to the *Ceremonial of Bishops* (book i. chap. x. n. 5; book ii. chap. viii n. 60). It seems natural, also, that the Master of Ceremonies should assist the Celebrant in preference to his Ministers.

[1] He retires a little at the *Orate, fratres,* to allow the Celebrant to turn round with facility.

[2] If, however, the Subdeacon has taken the Master of Ceremonies' place at the *Sanctus,* the latter will have retired at that time.

22. The Deacon having quitted the left of the Celebrant, the Master of Ceremonies takes his place, repeating the genuflection conjointly with the Celebrant, and the Deacon who should now occupy the right. Here he continues to assist at the missal until the *Agnus Dei*, always making the genuflections with the Celebrant, and turning over the leaves when required, &c.

23. Before the commencement of the *Pater noster*, he directs the Deacon to genuflect, and take his place behind the Celebrant, on the usual step. At the *Dimitte nobis* he again apprises the Deacon and Subdeacon to genuflect, and ascend to the Epistle corner, where the paten and veil being given up by the Subdeacon, he directs him to genuflect there, and return to his place on the pavement, the Deacon remaining at the right of the Celebrant, and he himself at the left. After the singing of the *Pax Domini*, he apprises the Subdeacon to genuflect in his place, and ascend to the left of the Celebrant, where he repeats the genuflection, and says the *Agnus Dei*. (*Rubr. Miss.* part ii. tit. x. n. 8.) The Master of Ceremonies, having genuflected at the same time with the Subdeacon and the Celebrant, descends to the pavement and holds himself in readiness to accompany the Subdeacon, when he proceeds to give the *Pax* to the choir. In giving the *Pax*, they should commence with the ecclesiastic of the greatest dignity, on the side of the Gospel, and then pass over to that of the Epistle, observing to genuflect in the centre.[1]

24. This ceremony being completed, he returns to the Altar, and having genuflected on the pavement at the right of the Subdeacon, receives from him the *Pax*, making an inclination before and after; he himself then gives it to the first Acolyte, or to the Thurifer who assists at the credence, in lieu of the Acolytes engaged in holding the torches. He then resumes his usual place at the Epistle corner until the Celebrant has communicated.

[1] The first choir is supposed to be on the Gospel side; should it be otherwise, care will be taken to commence with the highest dignitary on the Epistle side, and afterwards pass over to that of the Gospel.

Note 1.—If a Communion of the clergy takes place, the Subdeacon covers the chalice after the Priest has received the Precious Blood, and having genuflected, both of the sacred Ministers change places, and the ciborium being uncovered by the Deacon, they make another genuflection in conjunction with the Celebrant. This being done, the Deacon descends to the highest step[1] at the Epistle side, and with his face towards the Gospel side, bows profoundly, and says[2] the *Confiteor*. The Celebrant, standing upon the predella, with his face turned towards the Deacon, says the *Misereatur* and *Indulgentiam*, and holding the left hand on his breast, makes the sign of the Cross over the communicants. When the Deacon descends to say the *Confiteor*, the Subdeacon stands on the highest step[3] at the corner of the Gospel, and with hands joined, faces the Deacon. He there remains until the *Indulgentiam* inclusively, when both change places, observing to genuflect near each other, and conjointly with the Celebrant, on passing the centre of the Altar. They then accompany the Celebrant, and remain with him, the Deacon on the Gospel side, and the Subdeacon on that of the Epistle.[4]

Note 2.—If the sacred Ministers are to communicate, they kneel down at the conclusion of the *Indulgentiam*, upon the edge of the predella, before the Celebrant. When they have both communicated, they genuflect in the same place, and proceed to the sides of the Celebrant, as above. They take the cloth from the hands of those who hold it, and restore it when they have communicated. The Deacon having taken the paten, holds it a little under the Sacred Particle, and accompanies the Priest's hand while giving communion. At the same time, the Subdeacon remains near the Celebrant, with joined hands,

[1] Gavantus and others instruct the Ministers to descend *in plano*.

[2] The *Confiteor* is sung when the Bishop celebrates (*Cærem. Epis.*); when there is a general communion, or where it is customary.—Gavantus, Bisso, Bauldry, and others *in loc.*

[3] Or, *in plano*.—Gavantus and others.

[4] Whilst the Celebrant says the *Ecce Agnus Dei*, and the *Domine, non sum dignus*, &c., the Deacon and Subdeacon should turn and incline towards the Sacred Host, and not towards the people.

and having his face towards the people. The Communion being completed, and the cloth carried to the credence by the Thurifer, the Master of Ceremonies assists at the Epistle corner, for the ablutions.

25. The Celebrant having returned to the Epistle corner, he assists him at the book, which he will close after the prayers, if there be not a last Gospel proper for the day; in which case, having left it open, he will consign it, when the Deacon has sung the *Ite missa est*, to the Subdeacon, who will transfer it *in parte Evangelii.*

26. During the benediction he kneels with the other Ministers, and rises when it has been pronounced. Towards the end of the Gospel he makes a signal to the Acolytes to take their candlesticks and proceed to the centre of the Altar. The Acolytes having genuflected at the words *Et verbum caro*, or at the termination of a particular Gospel, withdraw to the sacristy; and, in the mean time, the Master of Ceremonies having taken the berrettas of the sacred Ministers, and genuflected at the proper time, distributes them, observing to give first the Celebrant's into the hands of the Deacon.

27. Having returned to the sacristy in the same manner and order as they left it, he salutes the clergy in conjunction with the sacred Ministers, and having made an inclination to the Cross, he assists the Celebrant to unvest, finally removing the things from the credence.

Note 1.—If the clergy remain in choir, the Acolytes take their candles at the conclusion of the Gospel, proceed to the centre, and when the sacred Ministers have descended, they make the genuflection simultaneously with them, and salute the choir. The Master of Ceremonies now delivers the berrettas to the Ministers, and they withdraw to the sacristy in the manner given above.[1]

Note 2.—The sacred Ministers genuflect on the pavement, on their immediate arrival at the Altar before Mass, as also after its termination; on other occasions they do so on the step, as may be most convenient.

[1] Should the Clergy depart from the choir, the Celebrant and his ministers may remain turned to the Altar till nearly all have left: they then turn, cover, and follow in due order.

CHAPTER V.

THE OFFICE OF SUBDEACON.[1]

1. A QUARTER of an hour before Mass, the Subdeacon presents himself in the sacristy, where having made a short prayer, he washes his hands, and proceeds to vest. He does not, however, take the maniple (or folded chasuble, if used) till the Celebrant is vested; he then also puts on his berretta.

2. At the intimation of the Master of Ceremonies, he makes an inclination before the Cross of the sacristy, holding his berretta in his hands. He then makes a moderate inclination to the Celebrant and, covering, proceeds with joined hands behind the clergy, and in advance of the Deacon.

3. He takes off his berretta when receiving holy water from the Master of Ceremonies, and after having received it again puts it on. On entering the choir he places himself to the left of the Celebrant, gives his berretta to the Master of Ceremonies, and moves forward with the other Ministers.

4. Having genuflected with the Deacon at the Altar, he joins him in responding to the *Confiteor*, making the sign of the Cross and inclinations with the Celebrant. He retains an erect posture while the Celebrant says the *Confiteor*, gently inclining, however, when he says the *Misereatur tui*, and profoundly so towards the Altar, when he himself says the *Confiteor*. He turns a little towards the Celebrant at the words *Et tibi pater, et te pater* (*Rubr. Miss.* part ii. tit. iii. n. 9), becomes erect when the Celebrant says *Indulgentiam*, and again makes a moderate inclination from the *Deus tu conversus*, until the *Oremus*.

Note.—He generally holds his hands joined before his breast, except when he sits down, or when occupied in some functional duties, observing, that when he ministers with the right, he should ordinarily hold the left upon his breast. When the Priest makes a genuflection or pro-

[1] For the Asperges the Subdeacon will refer to chap. ii. part vi.

found inclination, he also genuflects, and with one hand sustains him by the arm when he rises.

5. When the Celebrant has said *Oremus*, he ascends with him to the Altar, raising a little the extremity of the vestments. While the Celebrant is incensing the Altar, he raises the chasuble with his right hand, and genuflects whenever he passes before the Cross. (*Rubr.* ibid. tit. iv. n. 7.) When the Celebrant returns the thurible to the Deacon, he descends by the shortest way *in cornu Epistolæ*, where, standing *in plano* at the left of the Deacon and facing the Celebrant, he inclines his head before and after the incensing.

6. This being done, he stations himself at the right of the Deacon, *in cornu Epistolæ* (*Rubr.* ibid.), on a step lower, in such a manner, that with the Celebrant, and the Deacon, who stands at his right, he may form an imperfect semicircle.[1]

7. He makes the sign of the Cross at the commencement of the Introit, and responds to the *Kyrie;* he remains standing in the same place, or proceeds to sit down (*Rubr. Miss.* part i. tit. xvii. n. 6), if invited to do so by the Master of Ceremonies; in such case he will observe to make a moderate inclination towards the Altar.[1]

8. At the signal from the Master of Ceremonies when the choir sing the last *Kyrie*, he proceeds to the Altar with the Deacon, having the Celebrant on his right: they salute the choir on the side which first presents itself. Having arrived at the Altar, he genuflects with the Deacon, on the lowest step; they then arrange themselves *unus post alium*. (*Rubr. Miss.* part ii. tit. iv. n. 7.)

9. When the Celebrant intones the *Gloria*, he inclines the head at the word *Deo*, ascends the predella, to the left of the Celebrant, and recites with him the remainder of the *Gloria* (*Rubr.* ibid.), observing not to anticipate but to accompany him, and to act in uniformity in making the inclinations and sign of the Cross,

[1] Merati says the Deacon and Subdeacon place themselves in a straight line. The common practice at Rome is conformable to the author's directions.

[2] See *Cærem Epis.* lib. ii. cap. viii. n. 35.

10. The *Gloria* being recited, he genuflects conjointly with the Deacon, proceeds *per breviorem* to the seat, walking at the right of the Celebrant, or before him, according to the disposition of the place. Having taken his berretta, he joins the Deacon in making a moderate inclination to the Celebrant, then sitting down at the left of the latter, he puts on his berretta, and keeps his hands extended on his knees.[1] He takes off his berretta at the intimation of the Master of Ceremonies.

Note.—If, while proceeding to sit down, the choir sings some verse which requires an inclination, he stops and inclines towards the Altar.

11. At the sign from the Master of Ceremonies he rises and descends from the seat, leaves the berretta, and having advanced two or three paces, salutes the choir in conjunction with the Deacon and Celebrant, first on the Epistle side, and afterwards on that of the Gospel.

12. Having arrived at the Altar, and genuflected with the Deacon, he raises the Celebrant's vestments in ascending the Altar, and takes his usual position behind the Deacon.

13. After the *Dominus vobiscum*, he proceeds behind the Deacon, *in cornu Epistolæ* (*Rubr.* ibid.), where, during the singing of the Collects, he inclines whenever the Celebrant does so. He does not answer *Amen* at the conclusion, which he will also observe whenever the choir responds.

Note.—When the *Flectamus genua* is said, the Deacon sings it and kneels: all likewise kneel, except the Celebrant. The Subdeacon afterwards sings the *Levate*, observing to be the first to rise (*Rubr.* ibid. tit. v. n. 5). If the Subdeacon be vested in folded chasuble, he will take it off during the last Collect, and resume it again after having received the benediction of the Celebrant.

14. He takes the book presented to him by the Master of Ceremonies, making a slight inclination in the act of receiving it; he rests the upper part of the missal against his breast, supporting it beneath with both hands (*Rubr.*

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[1] It is more correct to place the hands on the vestments, than under them.

ibid. tit. vi. n. 4), having the opening towards his left; then, turning towards the Altar, he waits until the Celebrant has said the words *Jesum Christum.* At the conclusion, he makes an inclination, and immediately proceeds to the centre of the Altar, where he genuflects on the lowest step; salutes the choir, first on the Gospel side, and afterwards on that of the Epistle; returns to his place behind the Celebrant, and having opened the book, sings the Epistle. (*Rubr.* ibid.) At the words *In nomine Jesu omne genu flectatur,* he genuflects on the step with one knee only.

15. Having sung the Epistle, he closes the book, and holding it as above, returns to the centre of the Altar, where having genuflected and saluted the Choir, he proceeds *in cornu Epistolæ,* and kneeling upon the highest step or the predella, kisses the Celebrant's hand, placed upon the missal. (*Rubr.* ibid.)

16. Having received the benediction, he rises and presents the book to the Master of Ceremonies; he then transfers the missal, with its cushion, or book-stand, by the most direct way, *in cornu Evangelii* (*Rubr.* ibid.), genuflecting in passing the centre.

17. Having deposited the book, he stands on the highest step, with his face turned towards the corner of the Epistle; and there responds to the priest, making with him the signs of the Cross and inclinations, and turning over the leaves if required. Having responded at the conclusion of the Gospel, *Laus tibi Christi,* he ascends the predella, and, for the convenience of the Celebrant, places the missal nearer the middle of the Altar, allowing, however, space to extend the corporal.

Note.—If the choir sing the verse *Adjuva nos,* or *Veni Sancte Spiritus,* &c., he kneels on the edge of the predella, to the left of the Celebrant, until it is completed. (*Rubr. Miss.* part i. tit. xvii. n. 3.)

18. The incense being placed in the thurible and blessed, he descends *in plano,* and awaits the Deacon. At the intimation of the Master of Ceremonies, he genuflects together with the other Ministers; and having saluted the choir, proceeds before the Deacon (or, if convenient, at the

left of the Deacon), to the place where the Gospel is usually sung. Here he stations himself between the Acolytes, holding the book opened (*Rubr. Miss.* part ii. tit. vi. n. 5), and leaning it against his forehead or breast, to suit the convenience of the Deacon. As he is sustaining the book, he should not make any inclination or genuflection at the name of Jesus, although the others respectively do so.[1] *Rubr. Miss.* part i. tit. xvii. n. 4.)

19. The Gospel being concluded, he conveys the book open, *per breviorem*, to the Celebrant (*Rubr.* ibid.), not genuflecting, although he should pass before the Blessed Sacrament: he presents it to him to kiss, indicating with his right hand the beginning of the Gospel which was sung. After the Celebrant has kissed it, he closes the book, and withdrawing a little, salutes him; he then descends *in plano* on the Epistle side, where, without genuflecting, he delivers the book to the Master of Ceremonies.[2]

20. When the Celebrant intones the *Credo*, the Subdeacon, who is then behind the Deacon, and who made a genuflection with him when they had arrived at the middle of the Altar, inclines the head at the word *Deum*, and then proceeds to the left of the Celebrant. He then observes the same rules for the *Credo*, as we have noticed for the *Gloria*. (*Rubr.* ibid.)

21. When the Celebrant says *Et incarnatus est*, he makes the genuflection, and when the *Credo* has been recited, he proceeds to sit down, as at the *Gloria*. (*Rubr.* ibid.) While the choir sing *Et incarnatus est*, he uncovers, and makes a moderate inclination until the words *Et homo factus est* inclusively.

Note.—At the three masses of Christmas, and at that of the Annunciation, he kneels with the other Ministers when they sing the above words *Et incarnatus*, &c. If the feast of the Annunciation be transferred, he will in

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[1] Excepting, of course, the Acolytes.

[2] He remains standing with his face towards the Altar while the Deacon incenses the Celebrant. Should a sermon be given after the Gospel, the incensing being finished, he retires to the seat as usual.—Cesàri, n. 744, Rom. edit. 1864.

such case kneel only on the day of the translation. (*Sacred Cong. of Rites*, June 16, 1663.)

22. When the Deacon proceeds to take the burse, the Subdeacon rises with him, and continues standing, with the berretta in his hands, until the Deacon, when passing with the burse, has made an inclination to the Celebrant; he then sits down and puts on his berretta. When the Deacon returns to sit down, he rises as before, and resumes his seat conjointly with him.

Note.—The Subdeacon may remain standing all the time that the Deacon is carrying the burse to the Altar, *ex consuetudine multorum*. He takes off his berretta when the Master of Ceremonies directs him to do so.

23. Towards the conclusion of the *Credo*, at the sign from the Master of Ceremonies, he returns to the Altar with the other Ministers, as at the end of the *Gloria*.

24. When the Celebrant says *Oremus* before the offertory, he inclines his head, makes a genuflection, and proceeds to the credence. Having received the humeral veil on his shoulders, he raises the small veil from the chalice and gives it to the second Acolyte; then, with his left hand (uncovered), he takes the chalice, *per nodum*, and covers it with that portion of the veil which hangs on his right side, and places his right hand (also uncovered) over it. He ascends the predella *per breviorem*, stands at the right of the Deacon, and, without making any reverence, places the chalice on the Altar. (*Rubr*. ibid. tit. vii. n. 9)

Note.—When the *Credo* is not said, he carries the burse upon the chalice. (*Rubr*. ibid. tit. vi. n. 7.)

25. The Deacon having removed the pall and paten, the Subdeacon cleanses the chalice with the purificator, and gives it to the Deacon; after which, having taken the cruets from the Acolyte, he presents that which contains the wine to the Deacon, from whom he receives it again with the left hand. The Deacon having poured the wine into the chalice, the Subdeacon presents the water-cruet to the Celebrant, and being a little inclined towards him, says *Benedicite Pater Reverende* (*Rubr*. ibid. tit. vii. n. 9); to a Prelate he should say *Benedicite Pater Reverendissime.* When the Celebrant has blessed the water, he pours a

little into the chalice (*Rubr.* ibid.), after which, he restores the cruet to the Acolyte.

26. He receives the paten from the Deacon, takes it in his right hand, uncovered, covering it with that part of the veil which hangs on his right side, and placing it upon his breast: he retains this posture in the act of walking and when being incensed, as also when he kneels, when he responds to the *Orate, fratres*, and, where the custom exists, when he proceeds to say the *Sanctus* with the Celebrant. Holding the paten in this manner, he descends by the most direct way, *in plano*, to the centre of the Altar, where, having genuflected on the lowest step, he continues standing until the words *Et dimitte nobis debita nostra* of the *Pater noster*, holding the paten lifted to a level with his eyes, and having his left hand under the right elbow, allowing also the veil to fall on his left side.

Note.—The Sacred Congregation of Rites, Nov. 12, 1831, has decreed, that the Subdeacon may proceed to say the *Sanctus* with the Celebrant in churches where the custom exists; otherwise he remains in his place.

27. When the Deacon kneels for the Elevation, the Subdeacon does so in his place on the lowest step (*Rubr.* ibid. tit. viii. n. 8.), nor does he rise until after the second Elevation.

28. At the words *Dimitte nobis*, he genuflects and ascends the Altar *a parte Epistolæ*, near the Deacon, to whom he presents the paten. After the Acolyte or Thurifer has removed the humeral veil from his shoulders, he genuflects in the same place, and returns *in plano* behind the Celebrant (*Rubr.* ibid. tit. x. n. 8), where, without making another genuflection, he stands with his hands joined.

29. When the Celebrant says *Pax Domini*, &c., he makes a genuflection (*Rubr.* ibid.), ascends to his left, and then again genuflects with the Celebrant and Deacon. Being inclined towards the Blessed Sacrament, he says the *Agnus Dei*, &c., and strikes his breast at the *Miserere nobis.* At the conclusion of the third *Agnus Dei*, he genuflects and retires to his former position. (*Rubr.* ibid.)

30. He receives the *Pax* from the Deacon, with a saluta-

tion before and after; then having genuflected at the same time that the Deacon does so on the predella, he proceeds, accompanied by the Master of Ceremonies, to give it to the clergy, commencing with him of the highest dignity. (*Rubr.* ibid.) He places his hands on the shoulders of the person to whom he gives the *Pax*, and says to him *Pax tecum*. He makes an inclination to each of them only after having given it, and not previously. If there be several orders of ecclesiastics, after having given it to those of the first order he proceeds to the second, observing to make the due genuflection to the Blessed Sacrament, when passing the centre of the choir.

Note.—If he be required to give the *Pax* to titled ecclesiastics, such as Cardinals, Bishops, &c., he will, in such case, place his hands under the elbows of the recipient.

31. Having communicated the *Pax* to the clergy, he returns to the centre of the Altar, when, having genuflected on the step, he gives it likewise to the Master of Ceremonies, and immediately ascends to the right of the Celebrant (*Rubr.* ibid.), where he again genuflects.[1]

32. At the *Domine, non sum dignus* he strikes his breast, being moderately inclined toward the Blessed Sacrament. (*Rubr.* ibid.) While the Celebrant is communicating under both species, he is profoundly inclined, and turned a little toward the Blessed Sacrament. (*Rubr.* ibid.)

33. At the proper time he uncovers the chalice and makes a genuflection; he pours wine for the purification and ablution as usual (*Rubr.* ibid.), and having ministered the water, places the purificator on the Celebrant's fingers.

34. Having restored the cruets to the Acolyte, he changes places with the Deacon, genuflecting only at the centre of the Altar behind him. Having arrived at the Gospel side, he cleanses the chalice, and arranges it in the usual manner, putting on the purificator, the paten, the pall, the veil, and finally the burse, containing the corporal. He then takes the chalice with his left hand, extending his right upon the burse, and conveys it to the

[1] Unless the Celebrant is about to do so, in which case he will wait to act conjointly with him.

credence, observing to genuflect at the centre of the Altar: he afterwards returns to his place behind the Deacon (*Rubr.* ibid. tit. xi. n. 3): if it be to the middle, he makes a genuflection on arriving; but if otherwise he omits it.

35. After the *Ite missa est*, or *Benedicamus Domino*, while the Celebrant is saying the prayer *Placeat*, he ascends to the second, or to the highest step towards the Gospel corner; and, at the words *Benedicat vos*, kneels on the edge of the predella, where, inclining his head, he receives the benediction.

36. Rising, he proceeds to the Gospel corner, where, if requisite, he ministers to the Celebrant at the altar-card or book. (*Rubr.* ibid. tit. xii. n. 7.) He does not genuflect towards the Altar at the *Verbum caro*, having to sustain the card of the Gospel, with both hands, for the convenience of the Celebrant; neither, for the same reason, does he make the sign of the Cross at the *Initium*, &c.

Note.—Should there be a different Gospel, after the singing of the *Ite missa est*, or *Benedicamus Domino*, he takes the missal from the hands of the Master of Ceremonies, genuflects, transfers it to the side of the Gospel, and kneels at the left of the Deacon, upon the edge of the predella, *in cornu Evangelii*, to receive the benediction. Afterwards he rises, and assists with joined hands at the left of the Celebrant, signing himself and genuflecting as occasion may require. The last Gospel being finished, he closes the book, and leaves it there.

37. After the Gospel he ascends the predella, to the left of the Celebrant, where, at the intimation of the Master of Ceremonies, he makes an inclination towards the Cross. He then descends *in plano* with the other Ministers, genuflects with them, and having received his berretta, puts it on, and proceeds immediately after the clergy to the sacristy.

38. Having arrived, he places himself at the left of the Celebrant, joins in the salutation given to the clergy, makes a reverence to the Cross of the sacristy, and an inclination to the Celebrant. He then takes off his maniple, and folded chasuble if used and assists the Deacon to unvest the Celebrant.

Note.—Should the clergy continue in choir, he salutes them, after having made the due reverence to the Altar; then, taking his berretta, he proceeds as above.

DECRETUM.

An deficiente Subdiacono, pro Missa solemni, possit per superiores substitui constitutus in minoribus, ad cantandam epistolam, paratus absque manipulo?—R. *Data necessitate posse permitti.* (*S. R. C.* die 5. Jul. 1698.)

CHAPTER VI.

THE OFFICE OF DEACON.[1]

1. THE Deacon presents himself in the sacristy a quarter of an hour before Mass, where, having made a short prayer, and prepared the tone of the Gospel and of the *Ite missa est*, or *Benedicamus Domino*, he washes his hands and proceeds to vest. He does not take the maniple, or the folded chasuble, if used, until, with the assistance of the Subdeacon, he has entirely vested the Celebrant.

2. The Celebrant being vested, and having put on his berretta, the Deacon places himself at his right, and covers also; he remains thus, with hands joined, until the signal given by the Master of Ceremonies. He then descends *in plano* with the Celebrant and Subdeacon, with whom he makes an inclination to the Cross, holding, in the mean time, the berretta in his hand; afterwards he salutes the Celebrant with a moderate inclination, and proceeds, with joined hands and head covered, behind the Subdeacon.

3. On entering the church, he receives holy water from the Master of Ceremonies or Subdeacon, holding, in the mean time, the berretta in his hand; he in his turn presents it, with the usual inclinations, to the Celebrant, makes the sign of the Cross, and again puts on his berretta.

4. Having arrived in choir, he uncovers, and retiring a little to the right, awaits the Celebrant; he gives his own berretta to the Master of Ceremonies, then, with both

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[1] For the Asperges the Deacon will consult chap ii. part vi.

hands, receives that of the Celebrant with the usual *oscula* (except in Masses for the dead), and presents it to the Master of Ceremonies.

5. He proceeds to the Altar, being at the right of the Celebrant, genuflects *in plano*, joins the Subdeacon in responding to the *Confiteor*, and signs himself with the Celebrant, &c. He inclines moderately towards him when saying the *Misereatur*, and profoundly towards the Altar when saying the *Confiteor*. He turns a little towards the Celebrant at the words *Et tibi Pater . . . et te Pater* (*Rubr. Miss.* part ii. tit. iii. n. 9.); he becomes erect at the *Indulgentiam*, and again makes a moderate inclination from the *Deus tu conversus* until the *Oremus*, inclusively.

Note.—He usually holds his hands joined before his breast, except when he sits, or is occupied with some functional duty. When he ministers with the right hand, he extends the left upon his breast. If at the side of the Celebrant when he genuflects, he performs a similar movement, sustaining him with one hand when he rises. If he holds the Bugia he should not make the genuflection.

6. The Celebrant having said *Oremus*, he ascends with him to the Altar, raising with one hand the extremity of his vestments; he then receives the incense-boat from the Master of Ceremonies, kisses the spoon, and presents it to the Celebrant, kissing, at the same time, his hand; he says, *Benedicite Pater reverende.* (*Rubr.* tit. iv. n. 4.) Should the Celebrant be a Prelate, he says, *Benedicite, reverendissime Pater.*

7. The incense being put into the thurible, he receives the spoon from the Celebrant, first kissing his hand and then the spoon. (*Rubr.* ibid.) He will, for the most part observe the same on analogous occasions. The incense being blessed, he takes the closed thurible in such a manner as to have his right hand towards the extremity of the chains near the small cover, and the left near the large cover; he thus presents it, first kissing the extremity of it, and then the right hand of the Celebrant (*Rubr.* ibid.) placed between his own.

Note.—Although the Deacon be a canon, he shall not omit the usual *oscula,* of which we speak, as the Sacred Con-

gregation of Rites has decreed, April 2, 1690, and June 4, 1817. The same rule applies also to the Subdeacon.

8. While the Celebrant incenses the Altar, he stands at his right, a little behind, raising the chasuble, with the left hand, and genuflects whenever they pass before the Cross. (*Rubr.* ibid. n. 7.)

9. The incensing being finished, he receives the thurible from the Celebrant, kissing his hand, which is placed upon it; he then takes the upper extremity of the chains with his left hand, and the lower extremity near the cover with his right, and having descended *in plano in cornu Epistolæ*, incenses the Celebrant with three double swings, making a profound inclination before and after. He then presents the thurible to the Thurifer, and ascends to the right of the Celebrant upon the step near the predella. (*Rubr.* ibid.) He indicates the Introit of the Mass, signs himself simultaneously with him, and responds to the *Kyrie*, &c. He continues in the same position, or, at the intimation of the Master of the Ceremonies, proceeds to the seat with the Celebrant and Subdeacon (*Rubr. Miss.* part i. tit. xvii. n. 6), having previously made a moderate inclination towards the Altar, in the spot where he was stationed.

10. At the singing of the last *Kyrie*, if seated, he returns to the Altar, in the manner prescribed for the close of the *Gloria* and *Credo*. If not seated, at the intimation of the Master of Ceremonies, he proceeds behind the Celebrant (*Rubr. Miss.* part ii. tit. iv. n. 4) to the centre, upon the step immediately under the predella. When the Celebrant intones the *Gloria*, he makes an inclination of the head at the word *Deo*, ascends to the right of the Celebrant, and continues the *Gloria* (*Rubr.* ibid.), making also with him the inclinations, and at the end the sign of the Cross. Having genuflected conjointly with the Subdeacon, he proceeds to take his seat, walking either in advance of the Celebrant or at his left.

11. On arriving at the seat, he takes the berretta of the Celebrant, and tenders it to him with the usual *oscula*, first on the berretta and then on the hand; afterwards he takes his own, and, conjointly with the Subdeacon, makes an inclination to the Celebrant, sits down, and puts on his ber-

retta. While sitting, he keeps his hands extended on his knees,[1] and when, at the signal of the Master of Ceremonies, he uncovers, he places the berretta on his right knee.

12. Towards the conclusion of the hymn, at the words *Cum Sancto Spiritu,* he rises and places his berretta on the seat; he then receives that of the Celebrant, first kissing his hand and then the berretta, and places it also on the seat. Proceeding to the altar, together with the sacred Ministers, he salutes the choir,—first, on the side of the Epistle, and, after some paces, on that of the Gospel, observing to stand at the right of the Celebrant.

13. Having arrived before the Altar, he genuflects on the first step, raises the extremity of the Celebrant's vestments, and takes his place behind him on the highest step, below the Celebrant. After the *Dominus vobiscum,* he proceeds to the Epistle side (*Rubr.* ibid. tit. v. n. 5), making neither a genuflection nor an inclination of the head; he there continues while the Celebrant sings the Collects, observing to accompany him in the inclinations.

Note.—If the *Flectamus genua* be said, after the Celebrant has said *Oremus,* the Deacon will sing it as he genuflects, rising when the Subdeacon has sung the *Levate.* (*Rubr.* ibid.)

14. When the Celebrant has finished the last Collect, the Deacon proceeds to his right on the highest step *in cornu Epistolæ,* and at the conclusion of the Epistle, which the Celebrant reads in an undertone, he answers *Deo gratias,* and there continues until the Celebrant has commenced the Gospel. (*Rubr.* ibid. tit. vi. n. 4.)

15. At the intimation of the Master of Ceremonies, he descends *in plano,* and receives from him the Missal in such a manner that he may carry it before his breast with the opening towards his left, and elevated nearly to the height of his eyes. Having saluted the choir, first on the Epistle side and then on that of the Gospel, he proceeds to the centre of the Altar, where he genuflects on the lowest step, ascends and places the closed book on the middle of the Altar, (*Rubr.* ibid.), with the opening towards the side

[1] It is right to place the hands on the vestments, not under them.

of the Gospel; he there remains without making another genuflection.[1]

Note.—If the Deacon wear the folded chasuble, at the intimation of the Master of Ceremonies, while the Celebrant is reading the Gospel, he descends *in plano*, and there, assisted by an Acolyte, divests himself of it, and puts on the large stole, which he will wear until he has transferred the Missal *in cornu Epistolæ* for the Post-Communion, at which time he again resumes the folded chasuble. Having vested himself in the large stole, he receives the Missal from the Master of Ceremonies, and proceeds as above.

16. At the intimation of the Master of Ceremonies, he assists at the blessing of incense, *more solito;* he then descends to the next step, kneels on the edge of the predella, and, being profoundly inclined, says the *Munda cor meum.* After the prayer he rises, and, having taken the book, kneels upon the predella, with his face turned towards the Celebrant, and says to him, *Jube, Domne, benedicere.* (*Rubr.* ibid.) The Celebrant, in the mean time, is turned towards him.

17. Having received the benediction of the Celebrant, he kisses his hand, which is placed on the book. He then rises, makes an inclination to the Celebrant, descends *in plano*, genuflects to the right of the Subdeacon, and, having saluted the choir, walks either in a line with, or behind, him to the place where the Gospel is to be sung. He then gives the book to the Subdeacon, opens it, and with hands joined intones the *Dominus vobiscum.* While saying *Sequentia Sancti Evangelii*, he makes with the thumb of his right hand the sign of the Cross at the beginning of the text of the Gospel, holding his left hand open upon the book; he then makes the sign of the Cross on his forehead, mouth, and breast, having his left hand extended on his breast. Having taken the thurible, he incenses the book with three double swings; the first towards the middle, the second towards the right, and the

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[1] He does not go to the left of the Celebrant, but, according to most authors, retires a little towards the Epistle side. (Merati, pars. ii. tit. vi. n. 5; Gavantus, lit. c.; Bauldry, pars. i. cap. xii art. i. n. 26.) Such, also, is the practice in Rome.

third towards the left: then, having restored the thurible to the Master of Ceremonies, he joins his hands and sings the Gospel (*Rubr.* ibid. n. 5), inclining his head or genuflecting towards the book whenever occasion requires. (*Rubr. Miss.* part i. tit. xvii. n. S; part ii. tit. v. n. 2.)

18. Having terminated the Gospel, he points out the commencement of it to the Subdeacon; then, standing *in cornu Evangelii*, he incenses the Celebrant with the usual three swings (*Rubr.* ibid.), making a profound inclination before and after.

19. Having returned the thurible, he ascends behind the Celebrant to the second, or to a higher step, according to the altitude of the Altar, and then genuflects unitedly with the Subdeacon and Thurifer. When the Celebrant intones the *Credo*, he makes an inclination of the head at the word *Deum*, proceeds to his right, and after having performed all the Ceremonies specified in the case of the *Gloria* (*Rubr. Miss.* part ii. tit. vi. n. 5), he goes to his usual seat.

20. After the choir has sung *Et homo factus est*, he rises, and leaving his berretta on the seat, with hands joined, makes an inclination to the Celebrant, and proceeds to the credence to take the burse, which he carries with both hands, elevated *usque ad oculos* (*Rubr.* ibid. n. 7), keeping the aperture towards himself. In passing before the Celebrant he salutes him, afterwards the choir, first on the side of the Epistle, and then on that of the Gospel. Having genuflected on the lowest step, he ascends to the predella.

21. He then places the burse on the Altar, takes the corporal out, and places the burse against the step, *in parte Evangelii*. He extends the corporal (*Rubr.* ibid.),[1] and places the Missal in a convenient position for the Celebrant; then, making a genuflection without putting his hands on the Altar,[2] he returns *per breviorem* to the seat, where before sitting he will make an inclination to

[1] The corporal is placed in such a manner that the Cross worked on it may be in front; for when the Celebrant kisses the Altar, he does so on the Cross of the corporal itself. (Merati, par. ii. tit. vi. n. 7, lit. t; Bisso, Bauldry, Lohner, and others.)

[2] It is a general rule that only the Celebrant places his hands on the Altar when making a genuflection.

the Celebrant. Towards the end of the *Credo*, at the words *Et vitam*, or a little previously, he returns to the Altar with the others, as at the conclusion of the *Gloria*.

Note.—At the three Masses of Christmas, and on the Feast of the Annunciation, he kneels during the singing of the *Et incarnatus est*. If the Feast of the Annunciation be transferred, the genuflection is made *in die translationis tantum*. (*Sacred Congregation of Rites*, June 16, 1663.)

22. When the Celebrant says *Oremus*, the Deacon makes an inclination of the head, and ascends to his right. The Subdeacon having arrived with the chalice, he uncovers it and takes off the pall, which he places near the corporal. If it be a Mass at which the *Credo* is not said, he will previously take the burse and extend the corporal. He presents the paten with the Host to the Celebrant, as usual, kissing first the object presented, and then the hand of the Celebrant. (*Rubr*. ibid. tit. vii. n. 9.)

23. If it be necessary to consecrate Particles for the Communion of the clergy, he uncovers the ciborium, and while the Celebrant offers the Host, holds it somewhat elevated, and with his left hand sustains the Celebrant's arm. He then covers the ciborium, and places it on the corporal behind the chalice. The chalice being cleansed by the Subdeacon, he takes it with the left hand, and pours in the wine (*Rubr*. ibid.), and the Subdeacon the water.

24. Having removed with the purificator any detached drops of wine or water, he takes the chalice by the stem under the cup with the right hand, and the foot with the left: he then presents it to the Priest, with the usual *oscula*, first on the chalice, then on the hand of the Celebrant. Then, sustaining with his right hand either the foot of the chalice or the right arm of the Celebrant (*Rubr*. ibid.), and placing the left on his breast, he says with him the *Offerimus tibi*, &c. He then covers the chalice with the pall, places the paten in the right hand of the Subdeacon, and covers it with the extremity of the veil, which hangs on the same side. (*Rubr*. ibid.)

25. This being done, he assists at the blessing of the incense in the usual manner. While the Celebrant incenses

the oblations, he raises the chasuble with his left hand, and places his right on the foot of the chalice. Having made the genuflection, he removes the chalice from the centre of the Altar, towards the side of the Epistle, in such a manner, however, that it may still rest on the corporal; and after the incensing of the Cross, he replaces it in the middle (*Rubr.* ibid. n. 10), repeats the genuflection with the Celebrant, and continues as at the Introit.

26. After having incensed the Celebrant, he proceeds to incense the choir (*Rubr.* ibid.), first on the side of the Gospel, and then on that of the Epistle, genuflecting in the middle, when passing from one side to the other.

27. In the mean time he will attend to the subjoined instructions :—He salutes that part which is to be incensed with a general inclination, gives for each individual one double swing, and after having incensed them, repeats the salutation. Having incensed the choir on the Epistle side, he incenses the Subdeacon with two double swings, then, having returned the thurible, he ascends to the highest step, behind the Celebrant, where, after genuflecting, he turns round and is incensed by the Thurifer, with two double swings. (*Rubr.* ibid.)

Note 1.—If Prelates or Canons wearing the rochet assist in choir, they should be incensed as the Subdeacon, with two double swings each, and a particular inclination before and after.

Note 2.—If the choir contain two tiers of seats, he begins with the first on the side of the Gospel, as above; then passes over to the first on the side of the Epistle; he then continues the second tier on the Epistle side with simple swings, and passing to the second tier on the side of the Gospel, acts in a similar manner, giving the proper salutations to each. He then returns *in cornu Epistolæ* to incense the Subdeacon, and proceeds as above.

28. During the singing of the Preface he remains behind the Celebrant, and at the words *Supplici confessione dicentes*, ascends the predella to his right, where inclining with him he says the *Sanctus*. He makes the sign of the Cross at the *Benedictus*, and passes to the left, to turn the leaves of the Missal, and to sustain it, if required. (*Rubr.*

ibid. n. 11.) He genuflects on the edge of the predella when passing the centre of the Altar.

29. At the words *Quam oblationem*, he repasses to the other side (*Rubr.* ibid. tit. vii. n. 8), genuflecting in the centre; having arrived, if there be a ciborium, he places it before the Celebrant, and uncovers it. He kneels on the predella during the Elevation of the Sacred Host, and with his left hand raises the chasuble (*Rubr.* ibid.), without kissing it. After the Celebrant has elevated and adored the Sacred Host, he rises in conjunction with him, recovers the ciborium, if there be one, and having consigned it to its place, uncovers the chalice, and again kneels and raises the chasuble, &c. (*Rubr.* ibid.)

30. When the Celebrant has lowered the chalice, he rises to cover it, making the genuflection with him. He now returns to the left of the Celebrant (*Rubr.* ibid.), where he genuflects, and not in the centre, and remains there to turn the leaves of the Missal when necessary.

31. At the words *Per quem hæc omnia*, he genuflects, and passes to the right of the Celebrant. At the *Præstas nobis* he uncovers the chalice, and genuflects with him. After the words *Omnis honor et gloria*, he again covers it, genuflects with the Celebrant, and remains there until the *Pater noster* has begun, when, having made a genuflection, he retires to the highest step, behind the Celebrant. (*Rubr.* ibid. tit. ix. n. 4.)

32. At the words *Et dimitte nobis*, he genuflects together with the Subdeacon, after which they both ascend to the side of the Epistle. He now receives the paten from the Subdeacon, cleanses it with the purificator, and presents it to the Celebrant, kissing, as usual, first the paten, and then his hand. He uncovers the chalice, genuflects, and after the Particle of the Sacred Host has been lowered into it, again covers it. Then, having repeated the genuflection, he says the *Agnus Dei* with the Celebrant, inclining and striking his breast conjointly with him. After the third *Agnus Dei* he kneels down in the same place, being at the right of the Celebrant. (*Rubr.* ibid. tit. x. n. 8.)

33. He rises after the first prayer, having his hands

joined before his breast; he kisses the Altar (but beyond the corporal) at the same time as the Celebrant, and receives from him the *Pax,* making an inclination before and after, and answering to the words *Pax tecum, Et cum spiritu tuo.* Having again genuflected, he descends to the step of the Subdeacon, and gives him the *Pax* (*Rubr.* ibid.), making an inclination only after having given it. He then ascends to the left of the Celebrant, where having made the genuflection he remains until after the last ablution,[1] being profoundly inclined during the Communion of the Celebrant under both species. (*Rubr.* ibid.)[2]

34. When the Celebrant has taken the last ablution, he carries the Missal to the Epistle side (*Rubr.* ibid. tit. xi. n. 3), genuflecting on passing the centre, and at the same time as the Subdeacon. If he wear the large stole, he takes it off, and resumes the folded chasuble. He now proceeds to the highest step behind the Celebrant, on the Epistle side, and follows him in going to the centre and returning to the book.

35. When, after the prayer, the Celebrant has said *Dominus vobiscum,* the Deacon turns towards the people, and sings *Ite missa est* (*Rubr.* ibid.), observing to stand in the centre, facing the Subdeacon, unless indeed the Blessed Sacrament be exposed.[3]

Note.—He does not turn towards the people to sing the *Benedicamus Domino,* or *Requiescant in pace.* During Lent, when he has to sing the *Humiliate capita vestra Deo,* he turns to the people by his right side, when the Celebrant has said the third *Oremus* of the Post-Communions:

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[1] For the Rite of Administering Holy Communion during solemn Mass, see note I. page 24.

[2] Should the Subdeacon not have returned from the choir after the Celebrant has taken the Body of our Lord, the Deacon makes a genuflection, and passes to the right. When the Celebrant commences to separate his hands, he uncovers the chalice, and genuflects with him. He will assist at the ablutions, unless the Subdeacon has arrived; for in that case he gives place to him, and returns to the left, making the usual genuflection.

[3] In which case he will retire a little towards the Gospel side and sing it, having his face turned towards that of the Epistle.

having said *Humiliate*, &c., he turns towards the Altar without having completed a circle. (*Rubr.* ibid.)

36. The Celebrant having said the prayer *Placeat*, the Deacon retires towards the side of the Epistle, with his face turned towards the Altar; when the Celebrant says *Benedicat vos*, he kneels upon the edge of the predella to receive the Benediction, after which, he rises and makes the sign of the Cross at the beginning of the Gospel of St. John, and genuflects at the *Verbum caro factum est.*

37. The Gospel being concluded, he ascends the predella to the right of the Celebrant, and at the intimation of the Master of Ceremonies, having first made an inclination of the head, he descends *in plano* with the others (*Rubr.* ibid. tit. xii. n. 7), makes the genuflection, and if the clergy continue in choir, salutes them as usual. He presents the Celebrant's berretta, with the usual *oscula*, receives his own from the Master of Ceremonies, and putting it on, returns to the sacristy behind the Subdeacon.

38. Having arrived in the sacristy, and uncovered, he joins the others in saluting the clergy, if present; and having made an inclination to the Cross of the sacristy, and a reverence to the Celebrant, he takes off his maniple, and folded chasuble, if used; he then assists to unvest the Celebrant, which being done, he salutes him, and proceeds to unvest himself.

Note.—The sacred Ministers being required to pass from one side of the Altar to the other, before the Consecration, genuflect in the centre; but after the Consecration they perform this action at the Celebrant's side, before leaving and after having arrived, observing not to place their hands on the Altar. When, however, they depart at the *Dimitte nobis*, they genuflect at the centre. They will also make the first genuflection on arriving at the Altar, and the last on leaving it, *in plano;* but all others on the lowest step of the Altar.

CHAPTER VII.

THE OFFICE OF CELEBRANT.[1]

1. THE Priest who has to sing the High Mass should, in the first place, make himself well acquainted with the tone of those parts of the Mass, especially of the *Gloria*, Collects, Preface, &c., which he is required to sing, according to the particular solemnity of the Mass.

2. At the proper time, having spent some time in prayer, he washes his hands, &c.; then aided by the sacred Ministers, who are already vested, he also vests, observing to use the appropriate prayers.

3. When vested, he puts on his berretta, and remains until the Master of Ceremonies gives the signal to depart. He then uncovers, descends *in plano*,[2] makes a reverence to the Cross or image of the sacristy, and an inclination to both of the Ministers, who return it; he then puts on his berretta. When he receives Holy Water from the Deacon he uncovers, and having made the sign of the Cross, he again puts on his berretta. He proceeds to the Altar, being behind the Deacon, and having his hands joined and his eyes cast down. (*Rubr. Miss.* part ii. tit. ii. n. 5.)

Note.—Should he pass before the High Altar, or that which contains the Blessed Sacrament, he makes the usual reverences.[3] Should he pass before an Altar at which the Elevation is being made, accompanied by the ringing of the bell, he genuflects *utroque genu*, between the sacred Ministers; they remain thus kneeling until it is entirely terminated, according to a Decree of the Sacred Congregation of Rites, dated March 1, 1681.

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[1] For the Asperges see chap. ii. part vi.

[2] This supposes that the vesting takes place on a platform.

[3] When passing the High Altar, the Holy Sacrament not being present, a profound inclination should be made to the Cross; when passing the Altar where the Holy Sacrament is in the Tabernacle, a genuflection on one knee; where the Holy Sacrament is exposed, a genuflection on both knees, accompanied with a profound inclination.

4. On entering the choir, or approaching the Altar, he uncovers with his Ministers, gives his berretta to the Deacon, and then makes a profound reverence to the Cross, or a genuflection,[1] if the Blessed Sacrament be in the Tabernacle; then having the Deacon on his right, and the Subdeacon on his left, he commences the Mass. (*Rubr.* ibid.)

Note.—Should the clergy be already in choir, he should salute them before making the inclination or genuflection to the Altar.

5. At the words *Vobis fratres, et vos fratres,* he inclines his head and shoulders, first towards the Deacon, and afterwards towards the Subdeacon. After the prayers of the Confession he ascends to the predella, and having kissed the Altar, puts incense thrice into the thurible, saying *Ab illo benedicaris, in cujus honore cremaberis: Amen.* He then makes over it the sign of the Cross (*Rubr.* ibid. tit. iv. n. 4), having his left hand placed on the Altar.

6. Having received the thurible from the Deacon, he makes a profound inclination to the Cross, or, should the Blessed Sacrament be in the Tabernacle, a genuflection; in which latter case he places his left hand on the Altar. He incenses the Cross with three double swings, as in Nos. 1, 2, and 3 of Fig. I., given in the frontispiece. Having again made the due reverence to the Cross,[2] without moving from the centre, he incenses with two swings the relics or images placed between the candlesticks, *a parte Evangelii*[3] (as Nos. 4 and 5), and having once more repeated the due reverence to the Cross,[3] incenses with two swings those placed *a parte Epistolæ* (as Nos. 6 and 7). Whether there be one relic only on the side he incenses, or more than one, he should always incense twice. If a relic or image be exposed before the middle

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[1] "*In accessu et recessu in plano est genuflectendum.*" (*S. R. C.* 12 Nov. 1831.)

[2] Or to the Blessed Sacrament if present.

[3] Thurificari debent imagines, seu statuæ sanctorum dispositæ inter candelabra, etiamsi inclusas non habeant sanctorum reliquias. (*S. R. C.* die 21 Martii, 1744.)

of the Altar, after having incensed the Cross and made the due reverence, he incenses it with two swings, after which he repeats the reverence, and incenses the relics as above. This finished, he again makes the necessary reverence, and continues to incense the Altar. He incenses first the table of the Altar on the Epistle side with three swings, following the arrangements of the candlesticks, measuring in the act equal distances (*Rubr.* ibid.), as Nos. 8, 9, and 10, although there be more or fewer candlesticks, walking in such a manner as to accompany each step with a swing of the thurible. The above and subsequent swings of the thurible should be all simple, as is definitely prescribed in the *Cærem. Epis.* lib. i. cap. xxxiii. n. 8. Having arrived at the corner of the Epistle, he lowers his hand and incenses the lower part with one swing, and the upper with another (Nos. 11 and 12); then, turning round and raising his hand, he incenses the table of the Altar, as far as the centre, with three swings (Nos. 13, 14, and 15); where, having arrived, he makes the due reverence to the Cross, and proceeds to incense the other side of the Altar with an equal number (Nos. 16, 17, and 18). Having incensed in like manner the lower and upper parts of the corner of the Gospel with two swings (Nos. 19, and 20), without changing his position, he raises the thurible, and with three swings incenses the upper part of the table towards the middle of the Altar (Nos. 21, 22, and 23), then, somewhat lowering his hand, he incenses with three swings the front part of the Gospel side, continuing to walk as far as the centre (Nos. 24, 25, and 26); having arrived there, he repeats the proper reverence, and proceeding, incenses with three swings the front of the Epistle side, as far as the corner (Nos. 27, 28, and 29). He then presents the thurible to the Deacon, and is himself incensed. (*Rubr.* ibid. n. 4 et 5.)

Note.—Should there be no relics between the candlesticks, having incensed the Cross, he makes the proper reverence, omits the numbers 4, 5, 6, and 7, and continues from No. 8.

7. The Celebrant then says the *Introit* and the *Kyrie.*

If he does not wish to remain standing during the singing of the *Kyrie*, at the intimation of the Master of Ceremonies, he proceeds to his seat, having first made an inclination of the head towards the Cross. When seated he receives his berretta from the Deacon, and when about to rise at the intimation of the Master of Ceremonies, he restores it to him. While sitting he holds both hands on his knees.[1] At the proper time he returns to the Altar, and before reaching the centre, joins the sacred Ministers in saluting the clergy, first on the left and then on the right, observing to commence with the highest in dignity.

8. Having arrived at the foot of the Altar, he makes the proper reverence,[2] ascends the predella, and there intones the *Gloria in excelsis Deo*, reciting the remainder in a low voice with the sacred Ministers. (*Rubr.* ibid. n. 7.) At the intimation of the Master of Ceremonies he makes the due reverence, and proceeds *per breviorem* to sit down as above. Whilst sitting, he uncovers at the intimation of the Master of Ceremonies. He returns to the Altar *per longiorem*, and makes the usual salutations. He kisses the Altar, and turning to the people, sings *Dominus vobiscum*. He then sings the Collects.

9. The Collects being sung, he reads the Epistle, Gradual, Tract, and Sequence, &c.

10. The Epistle being sung, he rests his left hand on the Altar, and places his right on the Missal. The Subdeacon having kissed it, he makes the sign of the Cross over him without any form of words. (*Rubr.* ibid. tit. vi. n. 4.) He proceeds to the centre to say the *Munda cor meum*, reads the Gospel without kissing it or saying *Per Evangelica dicta*,[3] and afterwards returns to the centre of the Altar to bless the incense. (*Rubr.* ibid. n. 5.)

Note.—If in the Gradual there be any verse at which,

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[1] On the chasuble, and not under it.

[2] That is, a profound inclination to the Cross, or a genuflection to the Blessed Sacrament if in the Tabernacle.

[3] Sacerdos celebrans, dum ad Evangelium cruce signat librum, ponere debet super eo sinistram. (*S. R. C.* die 7 Sept. 1867.)

when sung by the choir, it is requisite to kneel down, he does so with his Ministers on the edge of the predella.

11. When the Deacon, after the *Munda cor meum*, kneels down before him with the Missal in his hands, he turns towards him to give him the Blessing, and having said, with joined hands, *Dominus sit in corde tuo*, &c., he extends to him his hand on the book to be kissed. (*Rubr. Miss.* part ii. tit. vi. n. 4i.)[1]

12. The Deacon having descended, the Celebrant retires to the Epistle side, remaining with hands joined, and turned towards the Altar, until the Deacon commences the Gospel, when he turns towards him. He makes the usual sign of the Cross at the word *Sequentia*. At the name of JESUS he inclines towards the Cross (*Rubr.* ibid. n. 5), but at the name of Mary, or of the Saint whose Feast or Commemoration is being celebrated, towards the book.

13. He kisses the beginning of the text of the Gospel in the Missal brought to him by the Subdeacon, saying, *Per Evangelica dicta*, &c. He is then incensed by the Deacon, and afterwards passes to the centre, intones the *Credo*, if it should be said, and continues it *sotto voce* with the sacred Ministers. (*Rubr.* ibid. n. 5.)[2]

14. Having made the proper reverence, he proceeds to sit down; and at the intimation of the Master of Ceremonies returns to the Altar, as after the *Gloria*. He kisses the Altar, sings the *Dominus vobiscum*, and afterwards *Oremus*.

Note.—In the three Masses of Christmas Day and in that of the Annunciation he kneels when the choir sings *Et incarnatus est*. When, however, the Feast of the Annunciation is transferred, he kneels *in die translationis tantum*. (*Sacred Cong. of Rites*, June 16, 1663.)

15. Having said the Offertory, he receives from the Deacon the Paten, with the Host; he blesses the water,

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[1] In saying *In nomine Patris*, &c., the Celebrant makes the sign of the Cross with his right hand over the Deacon; he holds his left extended on his breast. (Merati in Gav. part ii. tit. vi. n. 27.)

[2] If a sermon be given, he will, make the due reverence, and pass *per breviorem* to his seat. The sermon being ended, he will return *per longiorem* to intone the *Credo*. (Cesàri n. 744 Rom. Edit. 1864.)

placing his left hand upon the Altar, and saying the prayer *Deus qui humanæ*, &c. (*Rubr.* ibid. tit. vii. n. 9.) He receives the chalice from the Deacon, and with him says the *Offerimus*, &c.

16. Having said the prayers *In spiritu humilitatis* and *Veni Sanctificator*, he puts incense into the thurible, saying, *Per intercessionem*, &c.; and at the word *benedicere*, blesses it. He takes the thurible, and, without making any reverence, incenses the *Oblata*, forming over the Host and chalice three signs of the Cross with the thurible (as in Fig, II. of the frontispiece), saying at the first, *Incensum istud;* at the second, *A te benedictum;* and at the third, *Ascendat ad te, Domine.* He then describes three circles round the chalice and Host, the first two by swinging the thurible from right to left, and the third from left to right (as in Fig. III.), saying at the first, *Et descendat super nos;* at the second, *Misericordia;* and at the third, *Tua.* (*Rubr.* ibid. n. 10.)

17. Having thus incensed the *Oblata*, he makes the proper reverence, and incenses the Cross and the Altar, as before the Introit (see No. 6), with this difference, however, that at each swing he arranges the words as in Fig. I., which is here explained. He will say at No. 1, *Dirigatur;* 2, *Domine;* 3, *Oratio mea;*[1] 8, *Sicut;* 9, *Incensum;* 10, *In conspectu tuo;* 11, *Elevatio;* 12, *Manuum;* 13, *Mearum;* 14, *Sacrificium;* 15, *Vespertinum;* 16, *Pone;* 17, *Domine;* 18, *Custodiam;* 19, *Ori;* 20, *Meo;* 21, *Et ostium;* 22, *Circumstantiæ;* 23, *Labiis meis;* 24, *Ut non declinet;* 25, *Cor meum;* 26, *In verba malitiæ;* 27, *Ad excusandas;* 28, *Excusationes;* 29, *In peccatis.* (*Cærem. Epis.* lib. i. cap. xxiii. n. 11; also Bauldry, *De Incensatione.*)

18. Finally, restoring the thurbile to the Deacon, he says *Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis: Amen.* (*Rubr.* ibid.) He is then incensed, washes his fingers (*Rubr.* ibid.), and continues the Mass. He sings the Preface, the *Pater noster*, &c. When he has said the *Agnus Dei*, and the first of

[1] Should there be relics, the Celebrant will incense them between Nos. 3 and 4, in the order marked in Fig. I., but without any words.

the three prayers which follow, he kisses the Altar, gives the *Pax* to the Deacon, and then continues, &c. (*Rubr*, ibid. tit. x. n. 8.)

19. After having received the Precious Blood, if Communion is to be given, he will genuflect with the Deacon after he has uncovered the ciborium;[1] he will then turn towards him whilst he recites the *Confiteor*, after which he pronounces the Absolution *more solito*, turns towards the Altar, genuflects, takes the ciborium in his left hand, a consecrated Particle in his right, and says, on the predella, having his shoulder turned towards the Cross, *Ecce Agnus Dei*, &c. He then communicates, first the Deacon, and afterwards the Subdeacon. In giving Communion he should always commence on the Epistle side, and advance toward his right, and never in the contrary direction.

Note.—Should any of the laity present themselves for Communion, the Celebrant descends to the rails of the Sanctuary; or, if there be no rails, he stands on the lowest step in front of the Altar, and there gives the Communion.

20. After the Communion he returns to the Altar, and if any Particles remain, he himself consumes them;[2] he then cleanses the ciborium over the chalice, takes the purification and ablution as usual, cleanses the chalice a little with the purificator, and having consigned it to the Subdeacon, proceeds to read the *Communio*.

21. The choir having finished the *Communio*, he sings the *Dominus vobiscum*, and the Post-Communion prayers; and again the *Dominus vobiscum;* after which, he continues turned towards the people, until the Deacon has sung *Ite missa est*, or towards the Altar at the *Benedicamus Domino*, which latter he says himself, *submissa voce*, according to a decree of the Sacred Congregation of Rites, Sept. 7, 1816.[3]

22. Having given the Benediction and said the last

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[1] The Celebrant will conform to the rules given in Chap. I. Art. 4.

[2] The author supposes that the Blessed Sacrament is not reserved at this Altar.

[3] If the last Gospel be not the ordinary one of St. John, the Celebrant may say the prayer *Placeat* leisurely, to allow the Subdeacon time to place the missal on the Altar, and kneel to receive the blessing.

Gospel, he returns to the centre, where, at the signal of the Master of Ceremonies, he makes a simple inclination to the Cross, descends from the Altar, and makes the proper reverence. Should the clergy remain in choir, he salutes them on either side; then, receiving his berretta from the Deacon, puts it on, and returns to the sacristy, following the Deacon.[1]

23. Having reached the sacristy, if the clergy there await him, he takes off his berretta, and salutes them conjointly with the sacred Ministers, who are at his sides. He commences on the right, should the highest Dignitary stand on that side. Having made a reverence to the Cross or image of the sacristy, he salutes the Ministers of the Altar, who then assist him to unvest, &c.; which being finished, he again salutes them and retires.

CHAPTER VIII.

DUTIES OF THE MASTER OF CEREMONIES AND OTHER MINISTERS AT MASSES FOR THE DEAD.

1. THE black vestments, and all else necessary for the offices, should be prepared in the sacristy.

2. The bench upon which the ministers are to sit should be uncovered. (*Cærem. Epis.* lib. ii. cap. xi. n. 1.)

3. At the Altar, the antependium and the carpeting[2] should be of purple colour; the predella only should be covered, and not the steps. (*Cærem. Epis.* ibid.)

4. The credence should be covered with a small linen cloth hanging down but a short distance over the sides; upon it should be placed, in addition to the chalice, cruets, &c., the candles to be distributed amongst the choir. The

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[1] See note 1 page 25.

[2] The Ceremonial of Bishops enjoins a black antependium. It would be incongruous to cover the Tabernacle with black, and purple would naturally suggest itself for this purpose in churches where there is but one Altar, and that of the Blessed Sacrament. The Blessed Sacrament ought, however, if possible, to be removed. The Ceremonial of Bishops makes no mention of the Tabernacle, for it supposes that these offices never take place at the Altar of the Blessed Sacrament.

oblations and the Altar are incensed as usual, both the sacred Ministers raising the chasuble. Afterwards the Deacon incenses the Celebrant only. (*Rubr.* ibid.)

16. The Celebrant having been incensed, the Subdeacon receives the cruet and basin from one of the Acolytes; and the Deacon, having consigned the thurible to the Thurifer, receives the towel from the other: both assist in washing the Celebrant's hands. They then place themselves *unus post alium*, and the Deacon in due time responds to the *Orate, fratres.*

17. After the Preface, the Master of Ceremonies makes a sign to the Deacon and Subdeacon, that the former may proceed to the right, and the latter to the left, of the Celebrant, to join him in saying the *Sanctus.* This concluded, the Subdeacon returns to his place, and the Deacon passes over to the left of the Celebrant, to render assistance *more solito.*

18. At the words *Quam oblationem,* the Master of Ceremonies directs the Deacon to proceed to the right of the Celebrant; and the Subdeacon to proceed *in cornu Epistolæ.* The Subdeacon, kneeling on the lowest step with his face towards the Gospel side, receives the thurible from the Thurifer (the incense being already placed in it), and incenses the Blessed Sacrament with three swings at each elevation. Having restored the thurible, he returns to his place, where he genuflects, and remains standing until the *Pax Domini.*

Note.—The Acolytes remain kneeling with the torches until the Communion of the Celebrant. (*Rubr.* ibid. tit. vii. n. 8.)

19. At the words *Dimitte nobis,* the Master of Ceremonies gives notice to the Deacon only, to genuflect and ascend to the right of the Celebrant to present the paten to him.

20. A little before the Celebrant says the *Agnus Dei,* the Master of Ceremonies gives notice to the Subdeacon to genuflect and go to the left of the Celebrant. Having arrived, he genuflects with the others, and profoundly inclining towards the Blessed Sacrament, says the *Agnus Dei* without striking his breast.

21. After the *Agnus Dei,* as the *Pax* is not given, the

and the Subdeacon transfers the Missal and its stand *in cornu Evangelii.* The Deacon, in due time, carries the Missal *more solito* to the Altar, and having deposited it, kneels on the edge of the predella, where he says the *Munda cor meum,* without asking the Celebrant's blessing or kissing his hand. (*Rubr.* ibid.)

9. The Celebrant having finished reading the Gospel, the Master of Ceremonies makes a signal to the Deacon and Subdeacon to descend *in plano,* the incense not being required. The two Acolytes, without candles, but with hands joined, will have placed themselves in the middle. (*Rubr.* ibid.) They then proceed to the singing of the Gospel.

10. The Deacon neither incenses the book, nor the Celebrant after the singing of the Gospel. (*Rubr.* ibid.)

11. The Gospel being sung, the Subdeacon does not present the book to the Celebrant to be kissed (*Rubr.* ibid.), but consigns it immediately to the Master of Ceremonies. All having made a genuflection, each Minister returns to his place.

12. The Celebrant having said the *Oremus* of the offertory, the Master of Ceremonies directs the Subdeacon to genuflect and proceed to the credence, from whence he takes the chalice, covered with the little veil and the burse, which he carries to the Altar *in cornu Epistolæ.*

13. The Deacon takes the burse, extends the corporal as usual, and the Subdeacon withdraws the veil from the chalice, and gives it to the Acolyte. He puts the water into the chalice, without asking the benediction.

Note.—When they present incense, the cruets, the towel, or any other article, or when they receive anything, they neither kiss the hand nor the thing presented.

14. As the Subdeacon does not hold the paten during this Mass, the Master of Ceremonies directs him to pass to the Celebrant's left; he will genuflect only on passing the centre of the Altar. (*Rubr.* ibid.)

15. After the offering of the chalice, the Deacon places the paten partly under the corporal, and covers the remainder with the purificator. In due time, he presents the incense, which being blessed by the Celebrant, the

4. At the last bell, the first Acolyte assists the Celebrant to vest, and the second lights the candles on the Altar.

5. The Celebrant being vested, the Acolytes place themselves at his sides, and together with him make a reverence to the Cross of the Sacristy. Then both unite, and proceed with joined hands to the Altar. The first presents holy water to the Celebrant, and afterwards to his companion.

6. On approaching the Altar, the Celebrant being in the centre, the first Acolyte receives his berretta with the usual kisses; then having genuflected with his companion, he conveys it to the Celebrant's seat. The second Acolyte, having genuflected, kneels down to the left of the Celebrant, a little behind, and unites in the answers with the first Acolyte, who kneels at the Celebrant's right.

7. At the words *Domine, exaudi orationem meam*, at the end of the Confession, they both rise, and raise a little the extremity of the Celebrant's vestments while he ascends to the predella. They then kneel on the lowest step, and continue the responses.

8. Should the Celebrant, after having said the *Kyrie*, desire to sit down, they rise, unite in the centre, genuflect (always on the pavement), and proceed to the Celebrant's seat. The first stations himself at the right, and the second at the left; they raise the Celebrant's chasuble, to prevent him sitting on it. The first presents the berretta with the usual kisses. Both remain standing on the pavement with their hands joined, and nearly facing each other, in such a manner as not to turn their backs to the Altar.

Note.—They will do the same when the Celebrant proceeds to sit down at the *Gloria* and *Credo*, observing a strict punctuality, and to rise immediately on perceiving the Priest make a reverence before withdrawing from the Altar. If any sentence be sung which requires an inclination, they will make it, being turned towards the Cross, the first Acolyte observing to intimate to the Celebrant when to take off and put on his berretta. When the choir sing the words *Et incarnatus est* in the *Credo*, they turn towards the Altar and kneel down.

9. At the last *Kyrie,* the first Acolyte apprises the Celebrant to return to the Altar, receives his berretta, and places it on the seat. Both proceed with the Celebrant to the middle of the Altar, genuflect on the pavement, raise his vestments, and finally kneel in the usual places.

10. When the Celebrant commences the last Collect, the two Acolytes proceed to the Epistle side; the second assists the Celebrant standing near him, and the first takes the Missal from the credence, and places himself on the pavement behind the Celebrant. At the concluding words, *Jesum Christum,* he inclines towards the Cross, and passing to the centre near the Altar, there genuflects, and composedly returns to his former place to sing the Epistle. Standing, he steadily sings the Epistle in the usual tone. This being done, he makes a genuflection to the Altar, and without kissing the Celebrant's hand (*Rubr. Miss.* part. ii. tit. vi. n. 8), conveys the Missal to the credence. He returns and kneels in his usual place.

Note.—If there be any Sequence or long Tract after the Epistle, the Celebrant, having read it, may proceed to sit down, as at the *Kyrie.* Towards its conclusion, he will advance to the Altar by the shortest way, to say the *Munda cor meum.*

11. At the proper time, the second Acolyte removes the Missal (by the longest way) to the Gospel side of the Altar. and then kneels in his usual place. At the commencement of the Gospel both rise, and at its conclusion answer, *Laus tibi Christe;* they again kneel until the *Credo* has been recited, and the Celebrant proceeds to sit down.

12. After the *Credo*, the Celebrant having sung the *Dominus vobiscum* and *Oremus,* the Acolytes rise, genuflect together at the centre, and proceed to the credence for the cruets, which they place on the Altar.[1] The first Acolyte presents the cruet containing the wine, and the second, who is on the left, that containing the water; the second

[1] Merati enjoins the Acolytes not to place the cruets upon the linen of the Altar, nor upon the towel, but upon the plate or stand belonging to them. Baldeschi supposes that they carry with them the cruets, stand, and towel, and that they do not return to the credence till after the *Lavabo.*

pours the water for the *Lavabo*, and the first presents the towel. Both observe to make a reverence to the Celebrant before and after, as at solemn High Mass.[1]

13. Having replaced the cruets, they return to the centre of the Altar, genuflect on the pavement, and kneel in their places.[2]

14. At the Elevation, both raise the chasuble, and continue to rest as at other Masses.

15. After the Priest has consumed the Sacred Host, and made the genuflection, the first Acolyte rises, and with the usual reverences proceeds to minister the wine and water for the ablutions; during which the second Acolyte proceeds to the Missal. While the first is proceeding to the Gospel corner to arrange the chalice, the second descends to the pavement with the Missal, and they conjointly make a genuflection; the latter sets the Missal on the Epistle corner, and afterwards returns to his place.

16. The first Acolyte, having conveyed the chalice to the credence, genuflects in the centre, and kneels in his place.

17. At the last Gospel they rise, and the first proceeds to take the berretta. At *Verbum caro*, they make a genuflection. The Celebrant having descended from the Altar, they genuflect on either side of him. The Celebrant having received his berretta, proceeds to the sacristy, preceded by the two Acolytes, as on first entering.

18. Having arrived in the sacristy, they make the reverence to the Cross; the first aids the Celebrant to unvest, and the second extinguishes the candles, and arranges everything in its proper place.

Note.—If Communion be given, the first Acolyte only, after the Priest has consumed the Sacred Host and made the genuflection, proceeds to take the Communion-cloth, returns to the centre, and kneels on the pavement with his companion. When the Priest has received the Precious

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[1] At the Preface it will be convenient to have some other Clerks of the choir ready to bear the torches: the number may vary according to the Festival.

[2] That is, on the lowest step, towards the corners.

Blood, they say the *Confiteor*, being profoundly inclined. After the *Indulgentiam* they rise, genuflect together with the Celebrant, and kneel on the predella to communicate; after which they rise, genuflect, and separate, to sustain the cloth, which they do in a kneeling posture. After the clergy and people have communicated, the first Acolyte draws to himself the entire cloth, unites with the second in the centre, where they both genuflect, and then pro ceed to minister the cruets for the ablutions as above.

PART II.

OF SOLEMN VESPERS.

CHAPTER I.

PARTICULAR RULES TO BE OBSERVED IN CHOIR DURING SOLEMN VESPERS AND COMPLINE.

THE Ecclesiastics who assist at Solemn Vespers, besides the general instructions given for the Mass, should observe also the following :—

1. At Solemn Vespers they should not enter choir during the singing of the *Deus in adjutorium*, the *Gloria Patri*, the prayers, the *Capitulum*, or during the last strophe of the Hymn. They should not enter also during the first strophe of the *Ave Maris Stella*, or *Veni Creator*, nor during the last two strophes of the *Pange, lingua*, or *Vexilla Regis prodeunt*.

2. At Compline, besides the above, they should not enter during the *Confiteor*. Should, however, any person make his entry at any of these times, he will remain in the centre of the choir, either kneeling or standing, according to the posture retained by the clergy.

3. They should kneel to say *Aperi*, &c., as soon as the Officiant arrives at the Altar; also, during the first stanza of the hymns *Ave Maris Stella*, and *Veni Creator;* during the singing of the stanza *Tantum ergo*, in the *Pange, lingua*, provided the Blessed Sacrament be present, either exposed or enclosed in the Tabernacle; and during the singing of the stanza, *O crux, ave, spes unica*, of the *Vexilla Regis prodeunt*. (*Ex decr.* S. R. C. 31 Julii, 1665.) They should remain kneeling during the whole stanza of these hymns, according to a decree of the Sacred Congregation of Rites, dated Nov. 14, 1676, even in Paschal time, as is commonly asserted by all authors. They kneel also during the ferial prayers; and the antiphon of the Blessed Virgin, which

terminates the office with the *Pater*, *Ave*, and *Credo;* except, however, after Vespers on Saturdays, all Sundays, and in Paschal time, on which occasions they kneel only at the *Sacrosanctæ*.

4. All stand up while they are saying the *Pater*, *Ave*, &c., until the intonation of the first Psalm. When an antiphon is intoned, they alone stand up who are on that side of the choir where it is intoned. It is as well here to remark, that when there are cantors vested in copes, those in choir should rise at the time these present themselves. All stand also at the *Capitulum* and from the Hymn until the end of Vespers, except during the singing of the antiphon of the *Magnificat* by the choir, at which time they sit, provided the incensing of the choir be finished; and, finally, from the prayer and commemorations until the conclusion.

5. At Compline they remain standing from the commencement until the intonation of the first Psalm; from the intonation of the Hymn until the end; during the rest of the office they sit, except on those occasions specified for kneeling.

6. They should take off their berrettas, and make an inclination at the *Gloria Patri;* when pronouncing the names of *JESUS*, &c., as we have elsewhere remarked; at the last stanza of the hymns, which contains the Doxology of the Blessed Trinity; at the words, *Sit nomen Domini benedictum*, of the Psalm *Laudate pueri;* and during the *Confiteor* of Compline.

CHAPTER II.

INSTRUCTIONS FOR THE ACOLYTES.

1. The Acolytes having laid their berrettas[1] on their seats in the choir, and having lighted the candles of the Altar and those in their own candlesticks, proceed to the choir in the manner specified for Mass.

2. The Officiant having arrived at the Altar, they turn

[1] This, of course, supposes the Acolytes to be clerics.

round and genuflect, whilst he makes the usual reverence; they then place their candlesticks, each on his side, upon the step near the Altar, extinguish them (*Cærem. Epis.* lib. ii. cap. iii. § 2), and proceed to their places.[1]

3. Towards the end of the last Psalm they lay aside their berrettas, and proceed to light their candles, observing that at the *Gloria Patri* they should stand still, and incline towards the Cross. At the *Sicut erat* they take their candlesticks and pass to the centre of the choir, before the steps of the Altar, where having genuflected together on the pavement, they proceed to the Officiant. (*Cærem. Epis.* ibid. § 9.)

4. They salute him on arriving, and place themselves before his lectern,[2] where they remain (having their faces turned towards each other) until he has intoned the Hymn; and if it be the *Ave Maris Stella*, or *Veni Creator*, until after the first stanza, during which they do not kneel as the others. They then return to the Altar, having saluted the Celebrant, and turned round in such a manner as not to have lost their proper sides. They now make a genuflection, replace their candlesticks, and, without extinguishing them, retire to their places. (*Cærem. Epis.* ibid.)[3]

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[1] According to the *Ceremonial of Bishops,* the Acolytes should place their candlesticks upon a step of the Altar, or on the pavement, "*super gradu vel plano inferiori,*" while the Officiant makes his prayer at the foot of the Altar.

[2] This lectern, or book-stand, is prescribed in the Ceremonial, when the Officiant at Vespers is separated from the choir.

[3] On account of the incensation about to take place, they will be careful not to deposit their candlesticks in an inconvenient position. As the Altar (out of Mass) is usually covered, it will be necessary that the Acolytes should turn back the cover during the Antiphon before the *Magnificat.* They should proceed to the corners of the Altar, and fold it in the centre. (*Cærem. Epis.* lib. ii. cap. i. n. 13; Bauldry, pars ii. c. xi. art. i. n. 30.) Should other Altars be incensed during the *Magnificat,* the Acolytes, having turned back the cover of the Altar, will take their candles to the entrance of the Sanctuary, and precede the procession in the usual manner.—See Nos. 13—19 of the instructions for the Master of Ceremonies (page 70). The Altar at which the Vespers are sung having been incensed, and the Celebrant and his Assistants having retired the Acolytes will again ascend to the corners of the Altar and unfold the cover, leaving it as at first.

5. After the *Gloria Patri* of the *Magnificat* they take their candlesticks, and again proceed to the Celebrant; having made the usual inclination, they stand as before (*Cærem. Epis.* ibid. § 13), until after the *Dominus vobiscum*, at the conclusion of the prayers, when they make the usual inclination, and proceed to the middle of the Altar to await the Officiant. Having genuflected with him and saluted the choir, they return to the sacristy.

Note.—If the clergy also leave the choir, they do not genuflect when the Officiant arrives at the Altar, but invariably continue standing until after the recital of the antiphon, usually said after the office. After the *Divinum auxilium*, &c., they genuflect and retire as after Mass.

CHAPTER III.

INSTRUCTIONS FOR THE THURIFER.

1. At the proper time the Thurifer should prepare fire in some convenient place, as also the thurible, and the boat containing incense.

2. He will proceed to choir with the others, and place himself in a situation from which he can readily make an exit whenever occasion requires. The Hymn being intoned (and if there be no Hymn, as during the octave of Easter, a little before the place which it would occupy), he genuflects, and proceeds to prepare the thurible.

3. When the Officiant, after the *Magnificat* is intoned, arrives at the Altar, he also approaches, and having genuflected, ministers with the incense. When the incense is blessed, he resigns the thurible and receives the boat; he then immediately passes to the left of the Officiant, without making an inclination or genuflection in the centre, but deferring to do so until he has arrived. He holds the cope raised during the incensing, and invariably genuflects with the Master of Ceremonies whenever the Officiant genuflects, or makes a profound inclination.[1]

4. The Altar having been incensed, he goes to the

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[1] See note 1 at the end of the present chapter.

Epistle corner, where having received the thurible from the Master of Ceremonies, he places the boat on the credence; he returns the thurible to the Master of Ceremonies, when he is about to incense the Officiant, stands at his left, and accompanies him in a profound inclination before and after. Having again received the thurible from the Master of Ceremonies, he incenses the clergy in the manner specified for the Deacon in the Mass (see page 42).

5. After the clergy, he incenses the Master of Ceremonies with one double swing, and then the Acolytes and people, in the manner already specified in the instructions for the Mass. This over, he proceeds to empty the fire from the thurible, and returns to the choir, observing the usual reverences on departing and returning.

Note 1.—If there be assistants in copes, one of them will attend at the left of the Officiant while the Altar is incensed, and it will devolve on the first assistant in cope to incense the choir, and the Thurifer to accompany him as he would the Deacon, keeping the cope a little raised with his right hand, so that he may use the thurible with greater freedom. The choir and the other assistants in copes being incensed, the Thurifer receives the thurible from him, and incenses him *in cornu Epistolæ*, with two double swings, then the Master of Ceremonies with one double swing, and, finally, the Acolytes and people in the manner above mentioned.

Note 2.—If there be a second Altar to be incensed, the Thurifer will act in uniformity with the instructions for the Master of Ceremonies. (Nos. 13—19, page 70.)

CAPTER IV.

MASTER OF CEREMONIES.

1. Having prepared all things which are necessary, and placed the markers in the Officiant's book, he will, at the proper time, assist him to vest in cotta and cope.[1] When

[1] He does not wear the stole, according to the decrees of the Sacred Congregation of Rites, Sept. 7. 1816, and Sept. 11, 1847.

all are in readiness, he announces to the clergy the Vespers, commemorations, or other things peculiar to the office, and then makes a sign for the Acolytes to proceed.

2. The clergy having departed, he invites the Officiant to proceed, and accompanies him to the Altar, in the mean time presenting holy water to him. Having arrived at the Altar, he genuflects on the pavement, at the right of the Officiant, and having said the *Aperi*, &c., in a kneeling posture, he rises and directs the Officiant to do the same.

3. Having again genuflected while the Officiant makes the proper reverence, he salutes the choir, first on the side of the Gospel, and then on that of the Epistle; he then accompanies the Officiant to his seat, where he stands at his right, to receive and tender his berretta, with the usual kisses, at the proper times; as also, to turn the leaves of his book; to point out the Psalms, antiphons, and everything he ought to recite or sing; and to raise the cope when he has occasion to make the sign of the Cross. (*Cærem. Epis.* lib. ii. cap. iii. n. 5.)

4. He may sit on a separate seat near the Officiant, when not actually engaged in assisting him, and especially during the chanting of the Psalms.[1] He makes a sign to the Officiant whenever he should take off or put on his berretta, and also to the clergy, if there be no other person to perform this office.

5. Towards the end of the last Psalm he gives the Acolytes notice to light their candles, and to approach the Officiant during the recitation of the antiphon; he will also direct them when to retire.

6. At the intonation of the *Magnificat* he receives the Officiant's berretta, and accompanies him to the Altar, saluting the choir as they pass, first on the Epistle side, and then on that of the Gospel.

7. Having arrived at the Altar, he genuflects *in plano*, at the right of the Officiant, and raises the extremity of his cassock, and the border of his cope, whilst accompanying him to ascend the predella. Having invited the

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[1] Sacred Congregation of Rites, May 31, 1817.

Thurifer to approach for the incense, he will himself present the spoon with the usual kisses, saying: *Benedicite, Pater reverende.*[1]

8. The incense being put into the thurible and blessed, he receives the spoon, returns the boat to the Thurifer, and presents the thurible to the Officiant. During the incensing he raises the cope, and genuflects together with the Thurifer, whenever the Officiant genuflects or makes a profound inclination.

9. The incensing of the Altar finished, he receives the thurible, and tenders it to the Thurifer ; he then ascends the predella, and makes with the Officiant an inclination to the Cross, descends, and, after having genuflected on the pavement, and saluted the choir, accompanies him to his seat, where he incenses him with the usual three swings. Having returned the thurible to the Thurifer, he approaches the Officiant, to point out that which he should read or sing. He is himself incensed after the rest of the choir.

10. When the Officiant has said *Fidelium animæ*, he presents his berretta, and accompanies him to the Altar, making, as they pass, the usual salutations to the choir. Having arrived, he genuflects, and accompanies the Officiant to the sacristy.

11. If they do not say Compline, having genuflected at the Altar, he gives the Officiant the book, from which he intones the usual antiphon to the Blessed Virgin, kneeling or standing, as the occasion requires. In returning to the sacristy, he walks at the left of the Officiant; he accompanies him in the salutation to the assembled clergy, as well as in the reverence to the Cross; and, finally, assists him to unvest.

12. If there be Cope-men, the Master of Ceremonies

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[1] The author does not suppose that the Officiant has Cope-men to assis on either side. It would then devolve upon them to raise the vestments, present the spoon, &c. See No. 12.

The Bishop, when present, usually blesses the incense during the antiphon of the *Magnificat*, and the spoon is presented by one of the Assistants to the throne. The Master of Ceremonies will, however, remain at hand to render any assistance that occasion may require.

appoints the first of them to assist at the incensing, on the right of the Officiant, and afterwards to incense him.

13. If, besides the Altar of the choir, some other Altar is to be incensed, such as that of the Blessed Sacrament (which should be incensed first),[1] he will attend to the following observations. During the singing of the Hymn, he invites two or four of the more dignified persons of the choir to assist.

14. The *Magnificat* being intoned, he will have in readiness at the centre of the choir before the Altar—the Acolytes with their candlesticks, the Thurifer between them, and two or four of the *digniores* of the choir behind the Acolytes, with their faces turned towards the Altar.

15. He then accompanies the Officiant, who walks between the Cope-men to the Altar. Having arrived, and genuflected with the others, all salute the choir, and proceed in the following order:—

16. The Thurifer walks first; the Acolytes follow him; and next the Officiant, between the Cope-men, who, each on his own side, raise the border of the cope: the three latter proceed with heads covered.

17. If there be four Cope-men, the two Cantors go together after the Acolytes, the others follow with the Officiant between them, and after these, the clergy two and two.

18. Having arrived at the Altar of the Blessed Sacrament, or at any other to be incensed, they all make the proper reverence. The Acolytes and the Cope-men arrange themselves in a line on the pavement, near the lowest step before the Altar; then the Officiant, with the two Cope-men, ascend the predella to incense the Altar, and the rest remain standing.

19. The incensing finished, and all having made the proper reverence, they return in the same order as they came. The Acolytes and Cantors separate as they enter the choir, and the Thurifer passes to the right. The Officiant, with the Assistants in copes, having arrived, all

[1] If the Blessed Sacrament reposes at the Altar where Vespers are sung, no other Altar may be incensed. (*Decrees of the Sac. Cong. of Rites.*)

unite in making the proper reverence, first to the choir, and then to the Altar.

20. The Acolytes immediately put aside their candlesticks and retire to their places. The others remain as above till the incensing of this Altar be finished. Incense should not be put into the thurible a second time.

21. Then all make the usual reverence to the Altar and to the choir; the Cope-men conduct the Officiant to his seat; and those of the clergy who came to assist at the incensing of the other Altar, return to their places, having first saluted each other.

CHAPTER V.

THE COPE-MEN.

It is customary, on certain Feasts of the year, according to their greater or lesser solemnity, to sing Vespers with two or four persons vested in cotta and cope. On such occasions, it is to be observed, that when there are four, two of them (usually they of lesser dignity) perform the office of Cantors, and thence are called Cantors in Copes; they proceed to pre-intone the antiphons, and afterwards to intone the Psalms, in the centre of the choir. The office of the other two, called Assistant Cope-men, is to attend the Officiant, which the former would do also were there only two.

1. The Cope-men having put on their cottas, vest the Officiant, and, aided by the Acolytes, assume their own copes, which should be uniform, and of the colour appropriate to the Feast. They put on their berrettas simultaneously with the Officiant.

2. At the sign from the Master of Ceremonies to advance, they descend, uncover, and make an inclination to the Cross. They again put on their berrettas, and walk after the clergy, having the Officiant between them, the borders of whose cope they raise on either side. If there be four, the two Cantors walking together, precede them. (*Cærem. Epis.* lib. ii. cap. iii. § 1.)

3. On entering the choir, they take off their berrettas; and having arrived at the Altar, all genuflect in a straight line, and kneel on the lowest step to say the *Aperi Domine*. (*Cærem. Epis.* ibid. § 2.) At a sign from the Master of Ceremonies they rise, and make the usual reverences to the Altar and to the clergy. (*Cærem.* ibid. § 8.) They accompany the Officiant to his seat, and stand before him (in such a manner as not to turn their backs entirely to the Altar) until the first Cantor shall have pre-intoned to him the first antiphon. (*Cærem. Epis.* ibid. § 5, 6.)

4. This over, they all proceed to the centre to intone the Psalm, invariably making a genuflection on arriving and retiring, and an inclination to the Officiant, should they pass before him. The Psalm being intoned, they genuflect, salute one another, and proceed to sit down on the seats prepared for them, and arranged on either side of the choir before the Altar. (*Cærem. Epis.* ibid. § 6, 7.)

5. Having sat down (and not until then), they put on their berrettas, and continue to sing, each on his own side, in unison with the choir.

6. The first Psalm being finished, both Cantors proceed to pre-intone the antiphon *first* on the side of the Gospel,[1] which being taken up, they proceed to the centre to intone the Psalm. They adopt this manner on the alternate sides throughout the whole. (*Cærem. Epis.* ibid. § 8.) The two Assistants, if there be such, continue sitting during this time.

7. All the Psalms being sung, and the last antiphon repeated, the four Cope-men proceed to assist at the *Capitulum* sung by the Officiant. The first Cantor pre-intones the Hymn for the Officiant, which when he has intoned, they make the usual inclinations, and return to their places, where they stand uncovered. (*Cærem. Epis.* ibid. § 9.)

Note.—When the *Ave Maris Stella* or the *Veni Creator Spiritus* is sung, they proceed to the centre of the Altar, and there kneel till the first strophe be finished. (*Cærem. Epis.* ibid. cap. i. § 12.)

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[1] This supposes that the highest in dignity sits there.

8. The Hymn concluded, all unite in the centre to sing the versicle; after which they proceed to the Officiant to pre-intone the antiphon, and again return to the centre to intone the *Magnificat.*[1] This being done, they make a genuflection, and retire to conduct the Officiant, the first placing himself on his right, and the second on his left. (*Cærem. Epis.* ibid. cap. iii. § 10.)

9. Whilst thus conducting him to the Altar (supposing they should not go to incense another Altar), they salute the choir, and then all simultaneously make a reverence to the Altar. The two Assistants in Copes, with the Officiant between them, ascend the predella, and the others remain on the pavement. The first Cope-man procures incense in the thurible (*Cærem. Epis.* ibid.), observing the same ceremonies as the Deacon at Mass; the second raises the Officiant's cope on the right side, that he may the more easily put in the incense.

10. Whilst the Officiant is incensing, they raise the borders of his cope on each side, and at the conclusion return to the centre, making an inclination of the head to the Cross, and descend to the pavement, where they make the proper reverences to the Altar, salute the choir, and conduct the Officiant to his seat.[2] The first Cope-man incences the Officant, and afterwards the choir (*Cærem. Epis.* ibid. § 11, 12), as the Deacon does at Mass, commencing generally by the Gospel side.[3] The other Cope-men retire to their places.

11. Having incensed the first tier on each side, he incenses each Cope-man with two swings; then those who occupy the lower stalls; and finally, having returned to his place, is himself incensed by the Thurifer.

12. When the Officiant is about to say the Prayer, all stand up, and proceed to assist him. At the conclusion they depart,[4] to sing the *Benedicamus Domino.* (*Cærem.*

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[1] Where there are not Cope-men, two of the choir, vested in cotta, may pre-intone and intone the psalms, &c., as above.

[2] If another Altar is to be incensed, they will act according to the directions of the Master of Ceremonies. See chap. iv. n. 13—19.

[3] Except when the highest Dignitary is on the Epistle side.

[4] To the centre of the choir, at a little distance from the steps.

Epis. ibid. § 15.) Should there be any commemoration, the first prayer being finished, they proceed to the centre to sing the versicles.

13. Having sung the *Benedicamus Domino*, they proceed to conduct the Officiant to the centre of the Altar, saluting the choir as they pass. Having genuflected to the Cross, they depart in the same order as they entered, and put on their berrettas; or they assist while the usual antiphon is being recited. (*Cærem. Epis.* ibid.)

14. Having retired to the sacristy, they salute the clergy, if present; then, taking off their copes, they assist the Officiant to unvest.

CHAPTER VI.

THE OFFICIANT.

1. The Officiant will neither be vested in alb (*ex Decr. S. R. C.* 13 Julii), 1658, nor in stole (*S. R. C.* 9 Sept. 1668: 4 Aug. 1668), but in cotta and cope. Having made a reverence to the Cross of the sacristy, he proceeds with head covered, accompanied by the Master of Ceremonies, to the Altar. Having arrived, he presents his berretta to the Master of Ceremonies; and having made the proper inclination, or genuflection *in plano*, kneels on the lowest step and says the *Aperi Domine*. (*Cærem. Epis.* lib. ii. cap. iii. § 2.)

2. This concluded, he makes a reverence to the Altar, salutes the choir, and proceeds to his place, where he says the *Pater* and *Ave*, and intones the *Deus in adjutorium.* He sits down at the commencement of the first Psalm, and receives his berretta, which is tendered to him by the Master of Ceremonies.

Note.—As in some churches the Celebrant, having intoned the antiphon of the first Psalm, lays aside the cope, and afterwards resumes it at the little chapter; we deem it proper to state that such an introduction is quite unsanctioned, as the following decree proves: *Hebdomadarium,*

seu alium, qui officium faciat, in Vesperis solemnibus, indui debere pluviali a principio Vesperarum, et sic indutum permanere usque ad finem. Quod eo magis observandum est, ubi assistentes quoque pluviali induti essent. Abusu quocumque non obstante. (*Ita S. Cong.* die 20 Jul. 1693.)

3. He uncovers and inclines at the *Gloria Patri*, and at the names of Jesus and Mary, &c.

4. After the Psalms have been sung, he rises, and continues standing until he has intoned the antiphon of the *Magnificat*. (*Cærem. Epis.* ibid. n. 9, 10.)

5. He then sits down, and again rises at the intonation of the *Magnificat*, after which he proceeds to the Altar with hands joined, observing to salute both sides of the choir as he proceeds. (*Cærem. Epis.* ibid. n. 10.)[1]

6. Having made the due reverence at the Altar, he ascends the predella, and having kissed the Altar, incenses it as usual,[2] after which he consigns the thurible to the Master of Ceremonies (if there be no Cope-men), returns to the centre, makes an inclination of the head to the Cross, descends *in plano*, and having made the due reverence to the Altar and saluted the choir, retires to his place, where he is incensed with three double swings. (*Cærem. Epis.* ibid. 10, 11.)

7. After the whole of the *Magnificat* has been sung, he sits down and covers while the antiphon is being sung or recited; he then rises for the Prayers, and after the *Fidelium animæ*, proceeds to the Altar, observing to salute the choir. (*Cærem. Epis.* ibid. n. 14, 15.)

8. Having arrived at the Altar, if Compline be not said, he commences the *Pater noster*, which he continues in an undertone, and then says *Dominus det nobis suam pacem.* During the singing of the antiphon proper to the season, he remains standing or kneeling according to the prescriptions of the Rubric. Afterwards he rises, sings the

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[1] As soon as he has risen from his seat to go to the Altar, he will sign himself with the sign of the Cross.

[2] Exactly as at the Introit of the Mass, commencing to put the incense into the thurible after he has kissed the Altar. He recites the *Magnificat* alternately with his Assistants.

Prayer in the ferial tone, and finally *Divinum auxilium*, &c. (*Cærem. Epis.* ibid. n. 15.)

9. Should the clergy depart after Vespers, he waits until they withdraw from the choir, then, at the intimation of the Master of Ceremonies (having made the due reverence to the Altar, and put on his berretta), he follows him to the sacristy, where he uncovers, salutes the clergy, and unvests as usual.

10. Should Compline take place after the Vespers, then, having said the *Fidelium animæ*, and made the due reverences to the Altar and to the choir, he withdraws to the sacristy to take off his cope, &c.

Note 1.—Having intoned the Hymn *Ave Maris Stella*, or *Veni Creator Spiritus*, he kneels *at his place* during the first strophe. This he does also on other occasions. (*Cærem. Epis.* ibid. cap. i. n. 12.)

Note 2.—If there be occasion to incense a second Altar, he will act according to the rules already given under the head of "Instructions to the Master of Ceremonies," chap. iv. page 70.

CHAPTER VII.

VESPERS AND PROCESSION OF CORPUS CHRISTI AND ITS OCTAVE.

ARTICLE I.—*Vespers in the presence of the Blessed Sacrament.*

1. For this solemnity the Master of Ceremonies will prepare in the sacristy, in addition to those things usually required for solemn Vespers, a stole for the Priest who is to expose and replace the Blessed Sacrament.

2. If the Blessed Sacrament does not repose at the Altar upon which it will be exposed, the Master of Ceremonies will also prepare the small canopy, the humeral veil, and the torches to be used when the Blessed Sacrament is removed.

3. On the Altar he will place the corporal, the key of the Tabernacle, and the Remonstrance.[1]

[1] The corporal should be in the burse, which may rest against the front of the Tabernacle. The remonstrance may lie at the back part of the Altar-table, and be covered with a veil, as is the custom in Rome.

4. On the credence he will place the humeral veil (if it be not prepared in the sacristy for the removal), and the book containing the Prayers for the Benediction of the Most Holy Sacrament.

5. The Cope-men and Officiant being vested (the latter for this function also wearing a stole), will proceed to the Altar as at other Vespers, except that on this accasion the Thurifer with thurible and boat will precede the Acolytes.

6. Having arrived in choir, and made the proper reverences, the Ministers continue kneeling on the lowest step together with the Officiant. The Acolytes place their candlesticks in their places.[1] A Priest, having put on the stole, ascends the predella, then, having extended the corporal, opens the Tabernacle, and genuflects with his face turned *in cornu Evangelii*, so as not to turn his back to the Officiant. He then takes the Blessed Sacrament from the Tabernacle, puts It in the remonstrance, and places It in the centre of the Altar. He again genuflects, and then deposits the remonstrance on the throne; after whieh he descends *in plano* at the Epistle corner, takes off the stole,[2] and continues kneeling.

7. Then the Officiant and his Assistants, having made a profound inclination, rise up, the Officiant puts incense into the thurible,[3] the second Assistant raising the right border of his cope, and the first presenting the spoon without kissing it. Then all kneeling down, the Officiant takes the thurible from the Assistant, and having made a profound inclination, thrice incenses the Blessed Sacrament, the Assistants in the mean time raising the borders of his cope. Having repeated the inclination, the Officiant returns the thurible to the first Cope-man, who delivers it to the Master of Ceremonies. After the *Aperi Domine* they all rise, make a genuflection *in plano* (*utroque genu*) with a profound inclination, and finally retire to the lectern *more solito*.

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[1] On account of the Exposition, they will not extinguish the candles.
[2] Without kissing it, as the Blessed Sacrament is exposed.
[3] The incense in such cases is never blessed.

8. Should the Blessed Sacrament repose at another Altar, they will observe the following ceremonies :—At the second bell for Vespers, a Priest, vested in cotta and stole, having on his berretta, and carrying with both hands the burse containing the corporal and the key of the Tabernacle, proceeds from the sacristy; the Master of Ceremonies, who accompanies him, will carry the humeral veil and the small canopy, while the Clerks, who walk in advance, will bear lighted torches.

9. Having arrived at the Altar, they all genuflect, and the Priest, having given his berretta to the Master of Ceremonies, ascends the predella. Having extended the corporal, he opens the Tabernacle, and after making a genuflection, takes out the Blessed Sacrament; then kneeling down, the Master of Ceremonies vests him with the humeral veil. Having risen, he covers his left hand with the veil, and takes the Blessed Sacrament, covering It with the other extremity; he conveys It with both hands before his breast, and, reciting the Psalms, proceeds to the Altar, where It is about to be exposed. The Clerks, who are bearing torches in advance, will respond to the Psalms, and the Master of Ceremonies will walk immediately after the Priest, holding the small canopy over him.[1]

10. Having arrived at the Altar, the Clerks kneel on the pavement at some little distance from the lowest step. The Priest ascends the predella, places the Blessed Sacrament upon the corporal and genuflects; in the mean time the Master of Ceremonies, having placed the small canopy in its proper place, takes the humeral veil from the shoulders of the Priest and places it on the credence.

11. The Priest having risen, places the Blessed Sacrament in the remonstrance, and having again genuflected, places this on the throne prepared for it. He then descends *in plano*, genuflects *utroque genu* upon the lowest step, and rising, puts incense in without blessing it. On this occasion the Thurifer holds himself in readiness at the

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[1] It is a covenient practice for one of the Attendants to ring a small bell during the removal of the Blessed Sacrament from one Altar to another; not, however, in solemn public processions.

Altar with the thurible and boat, and does not precede the Acolytes when they leave the sacristy. The Priest, again kneeling, incenses the Blessed Sacrament with three swings. After a brief prayer all rise, genuflect on both knees, and retire to the sacristy.

12. After the Exposition of the Blessed Sacrament, at the intimation of the Master of Ceremonies, the clergy enter the choir. On their arrival they make a genuflection on both knees, and omitting to bow to each other, retire to their places, where they stand until the Officiant with the Cope-men kneel down on the lowest step. Having come in sight of the Blessed Sacrament, the sacred Ministers uncover, and carry their berrettas in their hands; they genuflect *utroque genu* together with the Acolytes and Master of Ceremonies.

13. Having made a profound inclination, they all rise. The Acolytes convey their candlesticks to the usual place,[1] and the Officiant with the Cope-men kneel on the lowest step to say the *Aperi Domine*, &c. At the intimation of the Master of Ceremonies they rise, and again genuflect upon both knees, proceed to the lectern *more solito*, and, as the Blessed Sacrament is exposed, omit the salutations to the choir.

14. The Vespers will be continued in the usual manner as far as the *Magnificat*, except that all remain uncovered, and that the Cope-men, after having intoned the Psalms, give the signal to that side only which is to take it up, and omit to bow to each other.

15. At the *Magnificat*, the Officiant with the Cope-men, proceed to the Altar, where having genuflected *utroque genu*, they ascend the predella, and there again genuflect. (Bisso. lit. M. n. 222, § 1; Bauldry, part iii. cap. xvi. art. vi. n. 11.) The Officiant kisses the Altar, puts in, and blesses the incense, the first Assistant presenting the boat without *oscula*. They then kneel on the edge of the predella, and the Officiant incenses the Blessed Sacrament. This done, they repeat the genuflection, and pro-

[1] The candles remain lighted on this occasion.

ceed to incense the Altar as usual when the Blessed Sacrament is present. (Merati, part iv. tit. xii. n. 28.)[1]

16. The incensing of the Altar being finished, they return to the centre, where, having genuflected on one knee, they descend *in plano*, the Officiant and the second Assistant proceeding towards the side of the Gospel, and the first to that of the Epistle (Merati and Bauldry, ibid.): having genuflected *in plano* on both knees, they return to their usual places. They should not incense a second Altar, although the Blessed Sacrament may repose there, according to a decree of the Sacred Congregation of Rites, May 6, 1746. The Officiant and choir are then incensed, and the people by the Thurifer, who places himself in such a manner as not to turn his back to the Blessed Sacrament. He remains at the Altar for the Benediction.

17. The Prayers having been sung, the Acolytes carry their candles to the usual place.[2] After the *Benedicamus Domino*, the Officiant, without saying *Fidelium animæ* (Bauldry, ibid. n. 9), proceeds to the middle of the Altar, where he genuflects *in plano utroque genu*, with the Copemen, and kneels with them on the lowest step.

18. At the intimation of the Master of Ceremonies, the Clerks arrive with their torches, and the Cantors intone the *Tantum ergo*: the Officiant incenses the Blessed Sacrament as usual.[3] The versicle *Panem de cœlo*[4] being sung, the Officiant rises, and without saying *Dominus vobiscum* (*S. Cong. of Rites*, June 16, 1663), or repeating the genu-

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[1] Dum incensatur Altare in quo expositum est publicæ adorationi Venerabile, utram post illud incensatum debeat quoque Crux incensari? —R. *Negative*. (*S. R. C.* die 29 Nov. 1738.) The Sacred Congregation had decreed (14th May, 1708) that the Cross should not be placed on the Altar where the Most Holy Sacrament is exposed; but Pope Benedict XIV., in the constitution *Accepimus*, has decided (16th July, 1746) that each church may follow its custom on this point.

[2] As a general rule, when Benediction or any other function takes place immediately after Vespers, the Acolytes may deposit their candlesticks on the credence, to be ready to precede the clergy when they retire to the sacristy. They should on no account hold their candlesticks in lieu of torches during the Benediction of the most Holy Sacrament.

[3] That is, at the *Genitori*, *Genitoque*.

[4] During Paschal time, and the Feast of *Corpus Christi* and its octave, *Alleluia* is added to the versicle.

flection (*S. Cong. of Rites*, Aug. 2 and Sept. 6, 1698), says, standing, the Prayer *Deus*, *quinobis*, &c., with the conclusion *Qui vivis et regnas in secula sæculorum.* The Priest appointed having put on the stole, ascends the predella, where, with the proper genuflections, he places the Blessed Sacrament on the Altar, and, retiring, takes off his stole.

19. The Officiant, being vested in the humeral veil, makes a profound inclination, ascends the predella with the Assistants, genuflects, and on rising takes, with both hands enveloped in the veil, the Blessed Sacrament; then turning by his right side to the people, gives them the Benediction in the manner described in the Appendix, on the "Forty Hours' Adoration" (art. vii. n. 58).

Note.—If the Altar be placed in the oriental manner, he blesses the people as he stands without turning round.

20. Having given the Benediction, the Officiant genuflects, and the humeral veil being taken off, descends *in plano* (as in No. 16), and kneels on the lowest step. The Priest, vested in the stole, having made a profound reverence, ascends the predella, makes a genuflection, and replaces the Blessed Sacrament in the Tabernacle, observing to make another genuflection before closing the door.

Note.—If there be no Tabernacle on the Altar, the Priest in such case having deposited the Sacred Host in the *Custodia*,[1] will leave It on the corporal, covering It with a veil. After the departure of the clergy, he will remove It in the manner above mentioned. (No. 9.)

21. At the intimation of the Master of Ceremonies, the Clerks retire with their torches, the Acolytes take their candlesticks and proceed to the centre of the choir, where having made the genuflection, they retire to the sacristy as after other Vespers.

ARTICLE II.—*The Procession.*[2]

22. For the procession the Master of Ceremonies should prepare in the sacristy—the cope, stole, girdle, alb, and

[1] The *Custodia* is a vessel of silver or gold in form like a pyx for the sick, but large enough to contain the Host used for Benediction.

[2] The *Ceremonial of Bishops* (book ii. chap. xxxiii. n. 15) prescribes that the processions take place after Mass on the day itself. The very general

amice for the Officiant; the dalmatic, stole, &c., for the Deacon; and the tunic, &c., for the Subdeacon: they do not, however, wear the maniples. He should prepare also the candlesticks for the Acolytes, the processional Cross, and, according to the custom of different churches, the sacred vestments for the Priests who are to participate in the ceremony; such as the copes, chasubles, dalmatics, and tunics, but without stoles and maniples.

23. There should also be prepared in convenient places,—the large and small processional canopies, two thuribles with their incense-boats, besides the candles of the Acolytes, some torches, and at least four glazed lanterns furnished with candles.[1]

24. The Blessed Sacrament being exposed, and all being in readiness, at the intimation of the Master of Ceremonies, the Acolytes with their candles issue from the sacristy, having the Cross-bearer between them, preceded by the two Thurifers with their thuribles, and followed by the clergy in order. Finally, the Officiant, between his two Ministers, who, with their heads covered, raise the borders of his cope on either side.

25. Arriving in sight of the Blessed Sacrament, they uncover, and, in front of the Altar, make a genuflection with both knees on the pavement, accompanied with a profound inclination; they then rise, and kneel on the lowest step.

26. At the intimation of the Master of Ceremonies they rise, and the Celebrant puts incense into the two thuribles, *more solito*, and incenses the Blessed Sacrament. The Deacon, or Priest appointed, having put on the stole, takes down the remonstrance from the throne, places it on the corporal, and makes a genuflection; he then retires and takes off the stole.

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practice in Rome is for them to take place in the evening, so as to conclude before sunset—at least at the Basilica of St. John Lateran, and at the parish churches. Should it be appointed to take place after Mass, the Master of Ceremonies will vary his preparations accordingly. In such case, the processional Cross should be placed near the credence, and the Celebrant would vest in his cope at the seat.

[1] These are only required in case the procession passes into the open air.

27. The Celebrant having received the humeral veil, ascends the predella, with the Ministers, where kneeling down he receives the remonstrance from the Deacon. He then rises and turns towards the people, having his Ministers at his sides raising the borders of his cope. Having intoned the *Pange lingua,* the procession advances.

28. Should the route be long, the Priest may rest in some Church, or at some Altar becomingly decorated, which has been erected on the way. That this is lawful, with the license of the Ordinary, provided it does not occur too frequently, is evident from the Ceremonial of Bishops (book ii. chap. xxxiii. n. 22), which prescribes, that as soon as the Blessed Sacrament has been placed on the Altar, he should incense It *more solito,* and sing the Prayer *Deus, qui nobis,* &c., before the procession again proceeds. This formula applies not only to a Bishop or other Dignitary, but moreover to a simple Priest according to a decree of the Sacred Congregation of Rites, June 10, 1677.

29. Although neither from the Ceremonial of Bishops, nor from the decree given by the Sacred Congregation, May 11, 1652, which prescribes these ceremonies, is it apparent that the Officiant is authorised to give Benediction to the people previous to resuming the procession; yet from other instances given by the Sacred Congregation of Rites, May 16, 1744; and later, Sept. 23, 1820, such a practice is sanctioned under certain limitations, as the subjoined plainly declares:—"*Juxta votum:* nimirum: *non obstante decreto inserto in Ordine Divini Officii Recitandi, vetustissimam consuetudinem tolerari posse, eo tamen modo, ut saltem servetur regula cæremonialis, quod non toties pausatio fiat, et benedictio elargiatur, quoties altaria occurrant, sed semel, vel iterum: et altaria per viam extructa, sint decenter ornata, et a probo cæremoniarum perito prius auctoritate Episcopi visitata.*"

30. Where such is done by established licence of the Ordinary, the sacred Ministers having arrived before the Altar, the Deacon kneeling receives the remonstrance from the Officiant, which he places *more solito* on the Altar or throne; after which, he returns to the right of the

Officiant, The humeral veil is now taken off, the *Tantum ergo* is sung by the singers, and the Officiant incenses as usual.

31. After the *Panem de cœlo* and *Alleluia*, the Officiant recites, as stated in Art. i. n. 18, the Prayer, with the conclusion, *Qui vivis et regnas*, &c., and resuming the humeral veil, blesses the people in the prescribed manner; after which, the procession again moves forward. (*Rituale Romanum de Proces.;* Bauldry, lib. ii. cap. xvi. art. iii. n. 23.)

32. The procession having returned to the church, and the sacred Ministers arrived before the Altar, the Deacon, with the usual ceremonies, receives the remonstrance from the Celebrant, and places it upon the Altar. The Cantors having intoned the *Tantum ergo*, the function continues as at other Benedictions. The clergy remain to assist with their lighted candles until the ceremonies are concluded.

CHAPTER VIII.

VESPERS FOR THE DEAD ON THE FIRST DAY OF NOVEMBER.

ARTICLE I.—*Preparations.*

1. IN the Church the *catafalque* covered with black cloth, and the large candlesticks furnished with candles.

2. At the Altar, a black antependium covered with a white one,[1] if such be convenient, otherwise a black one may be brought from the sacristy before the commencement of the Vespers of the Dead. The same may be said of the covering of the Tabernacle, if the Blessed Sacrament repose on the Altar where the Vespers are to be sung, a purple one should be placed under a white one. (Bauldry, part iv. cap. xviii. n. 2, 5.)

3. On the credence the black code for the Officiant, and the lectern in its proper place.[2]

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[1] The *Ceremonial of Bishops* enjoins that the antependium of the Altar shall be of the colour of the day (book i. chap. xii. n. 11). White will therefore be used for the Vespers of All Saints, and black for Vespers of the Dead.

[2] The *Ceremonial* supposes the Officiant (not being *in choro*) to be placed

ARTICLE II.—*The Vespers.*

4. During the *Magnificat* of the Vespers of All Saints, the candles should be lighted at the catafalque. While the *Benedicamus Domino* is being sung, the Acolytes should retire from the Officiant, and after having made the usual genuflection in the centre, proceed to place their candles at the sides of the Altar, and extinguish them. (Bauldry, part iv. cap. xviii. n. 3.) The Acolytes should then proceed behind the Cope-men, and after the *Benedicamus Domino* has been sung, make with them a genuflection to the Altar, and reverence to the choir. They then withdraw to the sacristy, walking before the Cope-men, with their hands joined. Having arrived in the sacristy, they aid them to take off their copes.

5. The *Benedicamus Domino* being sung, the Officiant, without saying the *Fidelium animæ* (Bauldry, ibid. n. 6), will change the white cope for a black one. The Clerks appointed will remove the carpeting and the white antependium; they will place a black one in its stead, unless it has been previously prepared underneath it. They will also do the same to the Officiant's lectern and the Tabernacle.

6. The Officiant being vested in the black cope, all stand, and the choir sing the antiphon *Placebo Domino* under the double rite. (*Cærem. Epis.* lib. ii. cap. x. n. 3.) The Cantors having intoned the Psalm, all sit down until the beginning of the *Magnificat.*

7. The *Magnificat* being intoned, all rise, and the Acolytes light their candles: the *Magnificat* over, all sit down until the choir has repeated the antiphon. The Acolytes take their candles, and having genuflected in the centre, proceed before the Officiant. (*Cærem. Epis.* ibid. n. 4.)

8. The antiphon having been repeated, all kneel, except the Acolytes. The Officiant kneeling intones the *Pater*

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at a lectern, and that he recites the prayers with joined hands. It is usual in Rome to cover these lecterns also with hangings of the colour appropriate to the day.

noster, continues it in an undertone, and in due time says *Et ne nos inducas,* &c., with the versicles, to all of which the choir respond: having come to the *Dominus vobiscum,* he rises, and says the Prayer *Fidelium,* &c., which being concluded, he adds *Requiem æternam*, &c. (*Cærem. Epis.* ibid.)

9. The Acolytes, making the usual reverence to the Officiant, proceed to the centre, genuflect, deposit the candles in the proper place, and having there left them, return to the centre. After the Cantors have terminated the *Requiescant in pace,* &c., they genuflect, and retire, with hands joined, to the sacristy, followed by the choir and the Officiant.

PART III.

OF THE PONTIFICAL OFFICES.

CHAPTER I.

PONTIFICAL HIGH MASS.[1]

ART. I.—*Preparations.*

1. *In the sacristy,* the usual vestments for the Deacon and Subdeacon, but without the maniples. In a convenient place a small carpet with a chair placed upon it. The canon and bugia (or hand-candle), together with the buskins and sandals of the Bishop, should be placed near the vestments of the sacred Ministers.

2. Should the Blessed Sacrament be at the Altar, It is to be removed to another prepared for the purpose. The Altar-cards are not required.

3. *On the High Altar,* the Bishop's vestments; namely, the chasuble, dalmatic, tunic, stole, pectoral cross, girdle, alb, amice, and the gloves on a silver plate: all these should be covered with a gremial veil, which serves as an apron for the Bishop. *A parte Evangelii,* the costly mitre,

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[1] The following chapters—Nos. I., III., VI., IX., and X., on the Pontifical Offices, have been given by Baldeschi for the use of those Bishops who officiate out of their own dioceses; he has therefore supposed the Bishop to be placed at a faldstool, and not at the throne, in accordance with the terms of the following decree: "*Episcopus extra suam diocesim pontificalia exercens uti debet faldistorio, nec ei licet sedere in cathedrâ sub baldachino, etiam annuente Episcopo loci.*" (*S. R. C.* Junii 29, 1856; Marti 6, 1706.) As there must necessarily be some difference of ceremonial when the Bishop celebrates in his own diocese and at his throne, we have given the remaining chapters, Nos. II., IV., V., VII., and VIII., on the subject. The minor details, however, are supposed to be acquired from those by Baldeschi.

Referring to Mass celebrated Pontifically, it should be remembered, that, apart from the privileges granted to Prothonolaries and others, the Prelates of the Roman Curia, Ecclesiastics even when privileged to wear the Rochet and Mantelletta may not be treated with Episcopal honours.

with the veil for the Mitre-bearer; *a parte Epistolæ,* the gold mitre, with the *infulæ* or ribands hanging a little over the antependium.[1]

4. *On the credence-table,*[2] two candlesticks, and between them, in the centre, the chalice, with the purificator, paten, host, pall, and burse containing the corporal; the Missal, inclosing the Bishop's maniple in the place of the Gospel of the day, a second Missal for the Epistle and Gospel, a cushion or book-stand, the wine and water-cruets, the small bell, the amice and cope for the Assistant Priest, the maniples for the Deacon and Subdeacon, a basin and ewer for washing the hands, two towels, one for the cruets, the other for the Bishop's hands, and finally, the Thurible and incense-boat.[3]

5. *In a suitable place,* a small grate with lighted charcoal, and a pair of tongs; and four torches for the Elevation.[4]

6. If the credence-table be incapable of containing the above articles, the Master of Ceremonies should prepare another, and place on the first, that is, the one more proximate to the Altar, the chalice, candlesticks, and cruets, putting the remainder on the other; an exclusive adherence, however, to this arrangement is not necessary if inconvenient.

7. At the centre of the Altar, on the lowest step, a cushion; at the place where the Epistle is usually sung, a platform of moderate elevation,[5] covered with a carpet of appropriate colour, on which is to be placed the faldstool.[6] If the sacred Ministers be of titled dignity, it would be advisable to prepare, *a parte Epistolæ,* a bench, with a covering of a proper colour.

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[1] A seventh candle on the Altar is not required for a Bishop who celebrates out of his own diocese, nor for a Bishop coadjutor.

[2] The credence should be covered with a white linen cloth, hanging on all sides down to the ground.

[3] The whole may be covered with the humeral veil.

[4] The number of torches may vary according to the solemnity of the Festival, but not exceed eight in number. (*Cærem. Epis.*)

[5] At Rome this platform is usually about six inches high.

[6] This chair, or faldstool, usually has two arms, but no back, and is covered with rich hangings of the colour of the day.

ARTICLE II.—*From the departure of the Ministers from the Sacristy until the vesting of the Bishop.*

8. The Bishop having arrived at the sacristy sits down in the chair already prepared, a clerk kneels before him with the canon open at the Preparation, and an Assistant Priest, vested in surplice, holds the bugia: they assist throughout the entire preparation. When the Bishop has commenced the Psalms of the Preparation, his servant advances and assists to put on the buskins and sandals; in the mean time, the Ministers, aided by the Acolytes, vest themselves.

9. The Bishop having concluded the Prayers, and put on his buskins and sandals, the Master of Ceremonies will have the canon and bugia conveyed to the credence. The Deacon and Subdeacon, without maniples, bearing their berrettas in their hand, make an inclination to the Cross and to the Bishop, put on their berrettas, and issue from the sacristy, preceded by the second Master of Ceremonies, and followed by those Acolytes and Clerks who minister at the Altar, and carry the episcopal ornaments. Should they pass before the Altar of the Blessed Sacrament, the Deacon and Subdeacon uncover, and simultaneously make a genuflection. Having arrived at the Altar at which the Mass is to be sung, they again genuflect, and the two sacred Ministers proceed to the faldstool, the Deacon placing himself to the right, and the Subdeacon to the left of it. They give their berrettas to the Master of Ceremonies, and remain with their faces turned towards the people, and their hands joined. The Clerks, having also genuflected, retire to their places.

10. The Ministers and Clerks being thus arranged, the Bishop, vested in mantelletta, issues from the sacristy, having his berretta in his hand. He is accompanied by the Assistant Priest at his left, and by the first Master of Ceremonies, who walks in advance. They proceed to the High Altar, and as they approach, the Deacon and Subdeacon make a reverence to the Bishop. The Bishop having made an inclination only, to the Cross, kneels on the cushion previously prepared, and after a short prayer, rises,

makes an inclination to the Cross, and, accompanied by the first Master of Ceremonies and the Assistant Priest, proceeds to the faldstool, the second Master of Ceremonies immediately placing the cushion behind it. The Ministers now salute the Bishop, who sits down and puts on his berretta. Whenever he is required to cover or uncover, he should do it himself, in conformity with a decree of the Sacred Congregation of Rites, dated August 21, 1604, and June 24, 1683. The Deacon then takes from the Bishop the pectoral Cross, presenting it to him to be kissed; and the mantelletta, giving both to the Master of Ceremonies. Some attendant, not, however, a livery servant, now advances, for the Bishop to wash his hands, and kneels: the Sacred Ministers hold the towel, and presently apply it to the Bishop's hands.

Note.—Should the Bishop make the preparation at the Altar, the Master of Ceremonies will prepare on the credence the buskins, and sandals on a salver, the veil for him who is to carry them, the canon, and the bugia. The Bishop and Ministers having arrived at the faldstool as above, a Clerk, with the canon open at the Preparation, presents himself, and kneels in a convenient manner, and the Assistant Priest, holding the bugia, stands at the left. The Bishop then reads the Preparation, uncovering at the *Gloria Patri*, and in the mean time, four or six clerks place themselves in a semicircle before the Bishop, having first made a reverence to him. A Clerk, with the humeral veil over his shoulders, as the Subdeacon at Mass, carries the buskins and sandals on the salver, the whole being covered with the extremities of the veil, accompanied by the domestic servant, who assists to put on the buskins and sandals, first on the right foot and then on the left: this being done, all the Clerks make an inclination and retire. The Bishop having arrived at the *Kyrie* in the Prayers, uncovers, rises (the Ministers in the mean time changing places), and reads the remainder turned towards the Altar. The Clerk appointed to hold the canon will rest it against his forehead. The Prayers being concluded, the Bishop again sits down, and the Ministers resume their former places; he then puts on his berretta and reads the prayers

for the vesting of Bishops, which being ended,[1] he uncovers, and the Deacon removes from him the pectoral Cross, presenting it to be kissed, and the mantelletta, giving both to the Master of Ceremonies. The Bishop then proceeds to wash his hands as above.

11. When the Bishop rises to put on the sacred vestments, the Master of Ceremonies unlaces his train to allow it to sweep the ground.

ARTICLE III.—*The manner of vesting the Bishop.*

12. Whilst the Bishop is washing his hands, the second Master of Ceremonies proceeds to the Altar to distribute the vestments amongst the Clerks, according to the order given above (No. 3), commencing with the amice, and so on in succession. It should be observed, however, that the gloves ought to be carried before the chasuble, and the episcopal ring after the mitre. If there be only a small number of Clerks, they will deliver some before the Bishop, make an inclination, and return to the Altar for others; and so on in succession.

13. The Clerk who carries the mitre, before taking it, will place the veil[2] over his shoulders in the manner of a stole, allowing it to drop a little behind. He takes the costly mitre, with the two extremities of the veil, so that the *infulæ* will fall towards him, which he will carefully observe on all occasions.

14. The distributions of the vestments being concluded, the second Master of Ceremonies removes from the Altar, the plain mitre of cloth of gold and the veil which covered the vestments, and places both on the credence.

Note.—Should there be many Clerks or Servers, the Master of Ceremonies will select eleven, if the ring be not taken by him who carries the gloves, otherwise ten will

[1] "Episcopus deposita cappa incipit legere, vel memoriter dicere orationes, quæ paramentis induentis ordinatæ sunt, dicendo singulas orationes ad singula paramenta, cum illis induitur." (*Cærem. Epis.* lib. ii. cap. viii. n. 9.)

[2] This veil is usually of white muslin or very thin silk, plain, with the exception of deep fringes of gold lace at the ends.

suffice. These, at the proper intimation from the Master of Ceremonies, will proceed one at a time to the Epistle side. The first Clerk on arriving genuflects on the predella, takes with both hands the amice from the second Master of Ceremonies, and descends to the pavement, where having again genuflected, he stands near the faldstool, with his face turned towards the Altar. Whilst the first is descending, the second ascends, and having genuflected on the predella at the same time that the other does so on the pavement, takes the alb, and proceeds to station himself at the left side of the first, observing to make a genuflection. All the others will successively act in a similar manner. The distribution of the vestments being finished, the second Master of Ceremonies genuflects on the predella, when the last Clerk does so on the pavement, and then removes the plain mitre, and the veil which covered the vestments, from the Altar, and places them on the credence. The Clerks being thus arranged, genuflect at the intimation of the Master of Ceremonies, and turn round to the side of the Epistle, that is, with their right toward the people; then all walking in a straight line, proceed before the Bishop, in such a manner as to station themselves one after the other, he who carries the amice being the first in order. The clerks being thus disposed, make together a reverence to the Bishop. As soon as the first Clerk has presented the amice, he retires to the left, opposite the Deacon; the second takes his place, and both having made a reverence, the first goes to his place in the choir. When the second Clerk has presented the alb, he retires to the left, and the third takes his place, and having made the reverence as above, retires; and so of the rest in succession.

15. The Deacon having received the amice from the Clerk, presents it to the Bishop to be kissed, and then vests him with it. It is the proper office of the Deacon to attire him, and of the Subdeacon to assist. (*Cærem. Epis.* lib. xi. cap. viii. n. 12.) When the Deacon presents the amice, the Bishop uncovers, presents his berretta to the Master of Ceremonies, and rises. The Master of Ceremonies places the berretta with the mantelletta. It is con-

trary to the Ceremonial to vest the Bishop with his berretta on. (Bauld. lib. xxi. cap. viii. n. 17.)[1]

16. The Bishop being vested in the tunic, sits down, and the Deacon, having removed the ring from his finger, joins the Subdeacon in presenting him his gloves, which should be arranged on a salver, in such a manner that the right may lie at the side of the Deacon, and the left on that of the Subdeacon. Drawing on the gloves, the Deacon assists at the right and the Subdeacon at the left: they kiss first the hand of the Bishop and then the glove. (*Cærem. Epis.* ibid. n. 19.) The Bishop, having put on his gloves, rises, is vested in the chasuble, and again sits down. The Deacon puts on him the costly mitre, making an inclination before and after. The Deacon is principally entrusted to assist with the mitre; in default of him, it devolves upon the Master of Ceremonies. The mitre being placed on the Bishop, the Deacon and Subdeacon pass to his left, having previously made an inclination to him. They then put on their maniples, assisted by the Acolytes. (*Cærem. Epis.* ibid. n. 19, 21, 23.)

17. Whilst the Bishop is assuming the chasuble, the Assistant Priest vests himself in the cope, and then presents himself before the Bishop, and having saluted him, puts the ring (which should be placed on a salver) on his annular finger, observing first to kiss it, and afterwards the Bishop's hand (*Cærem. Epis.* ibid. n. 22); he repeats the inclination, and passes to the Bishop's right.

18. When the Bishop is vested, he rises and proceeds to the Altar, his Ministers retaining their previous order, the assistant Priest being on his right, and the Deacon and Subdeacon, with the Missal inclosing the Bishop's maniple, on his left. The Mitre-bearer, the Train-bearer, and the second Master of Ceremonies remain near at hand.

19. Before the Bishop proceeds to the Altar, the second Master of Ceremonies removes the card of the *Gloria*,[2] and replaces it with the canon, opened at the *Aufer a nobis;* he will also place the bugia near it.

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[1] He retains, however, the zucchetto.
[2] Supposing the Altar-cards not to have been removed.

ARTICLE IV.—*From the commencement of the Mass to the Gospel.*

20. The Bishop and his Ministers having arrived at the Altar in the above order, the Deacon removes his mitre. Then the Bishop having made a profound inclination, and the Ministers a genuflection *in plano*, they commence the Mass, the Assistant Priest standing on the right, and the Deacon and Subdeacon on the left of the Bishop. (*Cærem. Epis.* lib. ii. cap. viii. n. 30.)

21. The Master of Ceremonies, having taken the Missal from the Subdeacon, will hold the maniple in readiness, and in due time present it to the Subdeacon, who, in his turn, will tender it to the Bishop at the *Indulgentiam.* The Deacon will retire a little behind, to give place for the Subdeacon. The Subdeacon kisses the maniple on one side, presents it to the Bishop, who kisses it on the Cross, and then vests him with it and kisses his hand. (*Cærem. Epis.* ibid. n. 32.) During the Confession all kneel, except titled Dignitaries, if present.

22. After the Confession they ascend together to the Altar, the Assistant Priest ascends to the second step *a parte Epistolæ,* and the Deacon proceeds to the Bishop's right, the Subdeacon remaining at the left. The Bishop kisses the centre of the Altar, and afterwards the beginning of the Gospel, which the Subdeacon presents to him. (*Cærem. Epis.* ibid. n. 33.) The second Master of Ceremonies will then remove the Missal, canon, and bugia; all of which he will place on the credence.

23. The Bishop having kissed the beginning of the Gospel, the Deacon ministers the incense in the usual manner, except that he says, *Benedicite Pater reverendissime.* When the Bishop has incensed the Altar, he gives the thurible to the Deacon, the Master of Ceremonies puts on the mitre, and the Deacon, accompanied by the Subdeacon, descends to the pavement, and incenses the Bishop in the usual manner.

24. After the Bishop has been incensed, he turns towards the Altar, and having, conjointly with his Ministers, made an inclination to the Cross, proceeds *per breviorem* to the faldstool, having the Assistant Priest at his right, and

the Deacon and Subdeacon at his left. He then sits down, and the mitre is removed by the Deacon, who should be between the Assistant Priest and the Subdeacon, having the former on his right, and the latter on his left, and making a reverence before and after: this order should be observed whenever the mitre is put on or taken off.

25. The mitre being taken off, the Bishop rises, and turns towards the Altar by his left side; but on resuming his seat, he turns round by his right side. This should be observed whenever he is required either to intone the *Gloria*, or say the *Pax vobis*, or *Dominus vobiscum* (*Cærem. Epis.* lib. i. cap. xix. n. 4, 5); having on the right the Assistant Priest, who holds the bugia, and the Deacon and Subdeacon on either side. The Bishop reads out of a Missal, sustained by a Clerk, the Introit of the Mass, and the *Kyrie* alternately with his Ministers. These being concluded, if the singing be long, he sits down, and receives from the Deacon the gold mitre (*Cærem. Epis.* lib. ii. cap. viii. n. 36), and from the Subdeacon the gremial veil. Then the Deacon and Subdeacon, forming a straight line with the Assistant Priest, make the due inclination to the Bishop, go to the centre, and genuflect to the Cross, and then arrange themselves in their seats in such a manner that the Deacon will have the Assistant Priest on his left and the Subdeacon on his right (Paride Grassi, lib. i. cap. iv.; Bauld. par. iv. cap. xi. art. i. n. 5). The second Master of Ceremonies will give them their berrettas. Should the Sacred Ministers, for the reason given above, sit on a bench, they should retain the following order:—The Deacon in the centre, having the Assistant Priest on the side nearest to the Bishop. The Master of Ceremonies will remain at the left of the Bishop, but a little behind.

26. The *Kyrie* being concluded, the three sacred Ministers present themselves before the Bishop (in case they had sat down), and having made an inclination, the Subdeacon takes off the gremial veil, and the Deacon the mitre, after which the Bishop rises, and having turned towards the Altar, intones the *Gloria*, the book being sustained by a Clerk, and the Assistant Priest holding the bugia. The Deacon and Subdeacon stand one behind the other, and

immediately after the intonation of the *Gloria*, place themselves at the sides of the Bishop to join him in reciting it.

27. The *Gloria* being concluded, the Bishop sits, and the sacred Ministers having put on the mitre and the gremial veil, make an inclination, and take their seats as above. At the *Adoramus Te, Gratias agimus Tibi*, &c., the Bishop, still sitting, turns his head a little towards the Altar to make an inclination to the Cross. He will do the same at the mention of the name of JESUS in the Epistle, or on any other like occasion, but the sacred Ministers will uncover.

28. Towards the end of the *Gloria* the Ministers again return, and remove the gremial veil and mitre as before. The Bishop then rises, and being turned towards the people, says *Pax vobis:* the Deacon and Subdeacon stand *unus post alium.* Then, having turned towards the Altar, he sings the Collects from the Missal, sustained by the Clerk. At the last Collect the Subdeacon receives the Missal from the second Master of Ceremonies, and at its conclusion he proceeds to the centre, assisted by the Master of Ceremonies, makes the proper reverences, and then stands before the Bishop at a little distance, with the Missal closed.

29. The Collects over, the Bishop takes his seat, the Deacon putting on the mitre and gremial veil. The Assistant Priest and Deacon make an inclination and sit down: the Subdeacon makes an inclination to the Bishop, and then sings the Epistle; this concluded, he again makes an inclination, proceeds to the centre to make the usual reverences, then returns in front of the Bishop, where he kneels, kisses his hand, and receives his benediction.

30. The Subdeacon, having received the benediction, rises, and opens the Missal for the Bishop to read the Epistle, Gradual, Versicle, &c., the *Munda cor meum* (for which the Master of Ceremonies will bring the canon), and the Gospel.

31. The Epistle being concluded, the Assistant Priest rises, and proceeds to assist with the bugia, at the left of the Bishop, during which time the Deacon remains seated.

When the Bishop has read the Gospel, the Assistant Priest consigns the bugia to the Master of Ceremonies, and remains there; the Subdeacon also consigns the Missal, and remains opposite the Bishop, at some little distance from him.

32. Towards the end of the Versicle, Gradual, or Sequence (*Cærem. Epis.* ibid. n. 42), the Deacon rises, takes the book of the Gospels, and having made the usual reverences, conveys it closed to the Altar, where he genuflects on the pavement, places it on the centre of the Altar, and having again genuflected on the predella, proceeds *per breviorem* to the right of the Bishop, where he ministers the incense. The Thurifer, having saluted the Bishop, kneels, and presents the thurible; and in the mean time the Acolytes take their candlesticks from the credence, and station themselves before the Bishop, at a suitable distance.

Note.—If a Sequence or long Gradual be sung, the Assistant Priest and Subdeacon make an inclination to the Bishop, after he has read the Gospel, and then sit down. We should also observe, that if in the Gospel some words occur which require a genuflection, the Bishop, in privately reciting it, should not genuflect. (April 28, 1708.)

33. The incense having been blessed, the Deacon goes *per breviorem* to say the *Munda cor meum* on the edge of the predella,[1] and the Thurifer rises and proceeds to place himself between the Acolytes. The Deacon, having said the *Munda cor meum,* takes the Missal, genuflects, and proceeds by the shorter way to the Bishop, before whom he kneels and asks the benediction, saying, *Jube, Domine, benedicere.* Having received the benediction, he rises, and stations himself at the right of the Subdeacon, having behind him the second Master of Ceremonies. All conjointly make a reverence to the Bishop, proceed to the centre to genuflect, and then go to sing the Gospel at the usual place.

34. Whilst the Ministers are proceeding to sing the Gospel, the Master of Ceremonies takes off the Bishop's

[1] Or, according to the Ceremonial of Bishops, on the lowest step (Book ii. chap. viii. n. 42.)

gremial veil, mitre, and zucchetto, which latter is put on as soon as the Gospel has been sung: the Bishop rises and turns to the Deacon, who will then commence to sing the Gospel; the Assistant Priest stands a little behind on the Bishop's left.

Note.—If during the Gospel there be occasion to genuflect, the Subdeacon and Acolytes do not do so (*Cærem. Epis.* lib. i. cap. xi. n. 8); and the Master of Ceremonies will place a cushion, on which the Bishop will genuflect, having his face turned towards the book of the Gospel.

Article V.—*From the Gospel to the Communion.*

35. The Gospel concluded, the Subdeacon takes the book to the Bishop, who kisses the beginning of the text: the Subdeacon, after having closed the book, makes an inclination only, and then retires to the left of the Assistant Priest. The Acolytes immediately proceed to dispose of their candlesticks, making a genuflection in the centre, and a reverence to the Bishop, should they pass before him. The Deacon, having sung the Gospel, incenses the Bishop after he has kissed the Missal, and then having genuflected in the centre before the Cross conjointly with the Thurifer, stations himself with the Subdeacon behind the Bishop, who intones the *Credo*, assisted as at the *Gloria.*

36. The *Credo* being intoned, the Deacon and Subdeacon proceed on either side of the Bishop, as at the *Gloria.* At the *Et incarnatus est*, the Master of Ceremonies takes the cushion, which is behind the faldstool, and places it for the Bishop: he replaces it afterwards. He intimates to the Assistant Priest and the Clerk who holds the canon, not to genuflect at this time.

37. The *Credo* being recited, the gold mitre and gremial veil are placed upon the Bishop as before: the Deacon remaining at the Bishop's right, and the two other Ministers proceeding to sit down. Should the singing be prolonged, the Deacon will also take his seat. Whilst the choir is singing the words *Et incarnatus est*, &c., the Bishop inclines his head towards the Altar, the sacred Ministers uncover, and the Clerks kneel. On the days, however, of Christmas and the Annunciation (or the day to which it

may be transferred), the Bishop kneels before the faldstool, retaining his mitre: the Ministers kneel at their places. (*Cærem. Epis.* In nocte Nativ.)

38. The *Et incarnatus est*, &c., being sung, the Deacon rises, and having taken the burse from the Master of Ceremonies makes the proper reverences, and conveys it to the Altar, where he draws forth the corporal, extends it on the centre of the Altar, and places the burse at the Gospel side. Having genuflected on the predella, he proceeds *per breviorem* to sit down, saluting the two Ministers with a moderate inclination.

39. At the intimation of the Master of Ceremonies, the three sacred Ministers proceed in front of the Bishop, and having taken off the gremial veil and mitre, the Deacon and Subdeacon arrange themselves one behind the other. The Bishop rises and sings the *Dominus vobiscum,* and having turned to the Altar, the *Oremus;* he then reads the Offertory in the Missal. The Deacon and Subdeacon make an inclination of the head at the *Oremus,* proceed to the sides of the Bishop, the Assistant Priest being at the right with the bugia.

40. The Bishop having read the Offertory, again sits down, and the Deacon puts on his costly mitre (which is now used for the rest of the Mass); the three Ministers make an inclination, and change places, the Deacon going to the Bishop's right, the Subdeacon to his left, and the Assistant Priest to the credence. The Deacon then takes off the Bishop's ring and right glove, and the Subdeacon the left (*Cærem. Epis.* lib. i. cap. ix. n. 4), placing them upon a salver carried by a Clerk; they then minister at the washing of the Bishop's hands as at the vesting before Mass, after which the Deacon puts on his ring with the usual *oscula.*

41. During the washing of the Bishop's hands, the Assistant Priest takes the cushion, or book-stand, with the Missal, canon, and bugia, from the credence, and conveys all *per longiorem* to the Altar; he will be accompanied by the Second Master of Ceremonies, both making the usual reverences to the Bishop. Having arrived at the Altar, he makes a genuflection on the pavement, and having

ascended to the predella, with the assistance of the second Master of Ceremonies speedily arranges the canon and Missal in their places. He assists the Bishop at the Altar by indicating to him the proper places. (*Cærem. Epis.* ibid. cap. vii. n. 5.)

42. On receiving the ring the Bishop rises, having the Deacon on his right and the Subdeacon on his left, and near at hand the Mitre-bearer and Train-bearer. After the proper inclinations, he proceeds to the Altar, but on the pavement, before he ascends, the Deacon takes off his mitre. The Bishop then makes a profound inclination, and the Ministers a genuflection. In the mean time the Assistant Priest proceeds to meet the Bishop on the first step (*Cærem. Epis.* ibid.), who with the Deacon ascends to the predella. The Subdeacon having genuflected, gives his place to the Assistant Priest, and goes to the credence.[1]

43. The Subdeacon having arrived at the credence, and the second Master of Ceremonies having vested him with the humeral veil, he takes the chalice *per nodum* with his left hand, and proceeds to the Altar in the usual manner, followed by the Acolyte, who carries the cruets. The Subdeacon, having deposited the chalice on the Epistle corner, removes the veil, and consigns the paten to the Deacon, who presents it to the Bishop with the usual *oscula.* While the Bishop offers the Host, the Deacon cleanses the chalice (*Cærem. Epis.* lib. ii. cap. vii. n. 62), and having taken the cruet from the Subdeacon, pours the proper quantity of wine into the chalice. The Subdeacon elevates a little the water-cruet towards the Bishop, saying: *Benedicite Pater reverendissime.* The Bishop then makes the usual sign of the Cross, beginning the Prayer, *Deus, qui humanæ,* &c., whilst the Subdeacon pours a little water into the chalice.

44. The Deacon then presents the chalice to the Bishop in the usual manner, and afterwards puts the paten into

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[1] Or, without ascending to the Altar, he may proceed to the credence, take the veil, chalice, &c., and remain at the Epistle corner, ready to arrive at the Altar at the same time as the Bishop. (*Cærem. Epis.* lib. i. cap. viii. n. 5.)

the right hand of the Subdeacon, which he covers with the extremity of the veil hanging on the same side. The Subdeacon, having received the paten, descends to the pavement behind the Bishop, and will keep it elevated until the *Pater noster*.

45. The Assistant Priest will continue at the Missal from the Offertory until the time of the *Agnus Dei*, turning the leaves when necessary. At the incensing he will remove the Missal from the Altar, according to a decree of the Sacred Congregation of Rites, dated April 8, 1702; he withdraws from the side of the Gospel, and when that side has been incensed, again conveys the Missal to its proper place.[1] The Bishop having read the *Secreta*, the Assistant Priest will remove the Missal from the cushion, or book-stand, and replace it with the canon; he again changes them at the second ablution.

46. The Bishop, having said *Veni Sanctificator*, will bless the incense, and make the usual incensation of the oblations and the Altar. This being finished, the Master of Ceremonies will put on the costly mitre, which the Bishop will continue to wear whilst being incensed by the Deacon, washing his hands, and reciting the Psalm *Lavabo*. The mitre being taken off by the Master of Ceremonies as soon as he comes to the *Gloria Patri*, the Bishop will proceed to the centre, and continue the Mass as usual. We should here add, that the Master of Ceremonies takes off the Bishop's zucchetto as soon as he has finished the *Secretæ*.

47. The Deacon, having incensed the Bishop, will proceed to incense the choir if there be one, and afterwards the Assistant Priest and Subdeacon. Having consigned the thurible to the Thurifer, he will go behind the Bishop, where, having genuflected, he will turn towards the Thurifer to be incensed. He remains there until the *Sanctus*. The Thurifer will afterwards incense the Masters of Ceremonies, the Clerks, and the people.

48. The Bishop being about to say the *Sanctus*, the

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[1] He does not genuflect except at the Elevation, and when the Bishop himself does so. (*Cærem. Epis.* lib. i. cap. vii. n. 5.)

Deacon proceeds to his right to join him in reciting it; he will then return to his former place, where he will invariably remain, except when it devolves upon him to uncover or cover the chalice. The *Sanctus* being said, four Clerks with torches,[1] accompanied by the second Master of Ceremonies, will issue from the sacristy, and having genuflected in the centre, will place themselves on either side of the Subdeacon, but a little behind him.[2]

49. Whilst the Bishop makes the *Memento*, the Assistant Priest retires a little from the Altar. At the words *Quam oblationem*, the Deacon goes to his right, and conjointly with the Assistant Priest will kneel on the edge of the predella, and raise the chasuble at the Elevation. The Subdeacon kneels in his place. In the mean time, the Thurifer, having put incense into the thurible on the Epistle side, will incense the Most Holy Sacrament at the Elevation. After the elevation of the chalice, the Deacon stations himself behind the Bishop without genuflecting at the centre, and the Clerks will retire after making a genuflection before the Altar.

50. When the Bishop has arrived at the words *Dimitte nobis* of the *Pater noster*, the Deacon and Subdeacon, having genuflected, will proceed to his right, where the Deacon, having taken the paten and cleansed it with the purificator, will present it to the Bishop with the usual *oscula;* he will also, in due time, uncover and cover the chalice. The Subdeacon, having given up the paten, and having been divested of the humeral veil, will genuflect and return to his place.

51. The Bishop having said *Pax Domini sit semper*, &c., the Subdeacon genuflects in his place (*Rubr. Miss.* part ii. tit. x. n. 8), and ascends to the left of the Bishop and to the right of the Assistant Priest, but a little behind, where he joins him in saying the *Agnus Dei.* This being concluded, the three Ministers genuflect and change places; that is, the Assistant Priest proceeds to kneel on the predella at the Bishop's right; the Deacon proceeds to assist

[1] Four, six, or at most eight. (*Cærem. Epis.*)

[2] Or, if more convenient, at the sides of the Altar. (*Cærem. Epis.*)

at the Missal (genuflecting at the time the Assistant Priest kneels on the predella); and the Subdeacon returns to his place.

52 After the Prayer *Domine Jesu Christe, qui dixisti,* &c., the Assistant Priest rises, then with hands joined, and having kissed the Altar with the Bishop, he receives the *Pax*. He then repeats the genuflection conjointly with the Deacon, who makes it in his place; they both proceed to unite in the centre, where the Assistant Priest gives the *Pax* to the Deacon. The Deacon turns round and gives it to the Subdeacon. The Assistant Priest, having communicated the *Pax*, returns to assist at the book, and the Deacon at the right of the Bishop, both of whom genuflect on arriving at the predella. The Subdeacon having imparted the *Pax* to the first Master of Ceremonies, ascends to the Deacon's right, genuflects, and remains there. The Master of Ceremonies will give the *Pax* to the Clerks.

Note.—The Assistant Priest will first give the *Pax* to the choir, if there be one, and afterwards to the Deacon, as above.[1]

53. During the Communion of the Bishop under both species, the Assistant Priest and Deacon will continue profoundly inclined. The Deacon will at the proper time minister the ablutions, receiving the cruets from the Subdeacon. When the Bishop has consumed the Precious Blood, the Master of Ceremonies will put on the zucchetto. During the ablutions, the Assistant Priest will arrange the canon on the Altar, and the Missal on the cushion or book-stand.

ARTICLE VI.—*From the Communion to the Conclusion.*

54. Whilst the Bishop is taking the ablutions, the Assistant Priest conveys the Missal to the Epistle side (*S. R. C.* April 28, 1702), and makes a genuflection in the centre conjointly with the Subdeacon, who proceeds to

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[1] The *Ceremonial* gives another order for receiving the *Pax;* but that supposes the Bishop to be celebrating in his own diocese. See the next chapter, art. iv. n. 75.

the Gospel side to dry and arrange the chalice, which he will carry in the usual manner to the credence.

55. The Bishop having taken the ablutions, the Deacon puts on him the costly mitre. He then washes his hands, the towel being held by the Assistant Priest. The Deacon then takes off his mitre, and the Mass is continued, the Assistant Priest with the bugia standing near the Missal, and the Deacon and Subdeacon one behind the other.

56. The Bishop having sung the Prayers, will proceed to the centre, where having said *Dominus vobiscum*, the Deacon, turning his shoulder towards the Bishop, without making him any inclination, sings the *Ite missa est*, towards the people; this finished, the Bishop will turn to the Altar to say the *Placeat*, having the Deacon on his right, and the Subdeacon on his left. At the *Ite missa est*, the Assistant Priest will proceed to the Gospel corner to assist the Bishop at the Benediction and last Gospel; he will observe to pass behind the Subdeacon.

Note.—Should there be occasion to transfer the Missal for the last Gospel, the first Master of Ceremonies will at this moment present it to the Assistant Priest, who conveys it to the Gospel side.

57. The *Placeat* being finished, the Deacon puts on the mitre, and the Bishop gives the benediction as usual; the three Ministers kneel on the edge of the predella, that is the Deacon on the side of the Epistle, the Subdeacon on that of the Gospel, and the Assistant Priest on one side.

58. The Bishop having pronounced the benediction, the Deacon takes off his mitre. He then proceeds to say the last Gospel, having the Assistant Priest with the bugia at the left, the Subdeacon, who sustains the canon, and the Deacon in their places. The last Gospel being concluded, the Bishop receives the mitre, and after bowing to the Cross, descends to the pavement, and makes the usual reverences at the Altar unitedly with the sacred Ministers. He then proceeds to the faldstool[1] to take off the sacred

[1] In some churches it is customary to retire to the sacristy, where the Bishop will unvest in the usual manner.

vestments, and in the interim the second Master of Ceremonies removes the canon and bugia from the Altar.

59. The Bishop having arrived at the faldstool, sits, and the three sacred Ministers make to him a profound reverence. The Assistant Priest retires to divest himself of his cope, and the other Ministers, a little aside, take off their maniples. (*Cærem. Epis.* lib. i. cap. ix. n. 8.) The Subdeacon takes off the Bishop's maniple, and the Deacon having made a reverence, takes off his mitre, and then, aided by the Subdeacon, divests him of the sacred vestments, giving them to the Clerks, who should have arrived before the Bishop to receive them.

60. The first Clerk having received the mitre, withdraws to the left, allowing the second to occupy his place, and having genuflected with him, carries it to the Altar, genuflecting on the predella when he arrives. He will present the mitre to the Master of Ceremonies, who should stand in readiness to receive it. The second Clerk having received the chasuble, retires to the left, after which the third presents himself, and having made a reverence as the first, conveys the chasuble to the Altar: all in succession act in a similar manner.

61. The Bishop, being divested of the amice, puts on the berretta, presented to him by the Master of Ceremonies; he then washes his hands as usual. He is afterwards vested in the mantelletta, and the pectoral Cross is presented with the usual *oscula* by the Deacon. He then sits, and the Deacon and Subdeacon, having made an inclination to him, depart in the manner in which they entered, putting on their berrettas after they have quitted the Sanctuary.

62. The Ministers having departed, at the intimation of the Master of Ceremonies, the Bishop uncovers, and proceeds to the Altar, where having made a short prayer on the cushion placed there for the purpose, he rises, makes an inclination to the Cross, and retires to the sacristy, being accompanied by the Assistant Priest and the Master of Ceremonies. Having arrived, he sits, and is immediately attended by the Assistant Priest with the bugia, a Clerk kneeling and sustaining the canon, and an Attendant,

who will take off his sandals, &c., and put on his ordinary shoes.

Note 1.—Should the Bishop have made the preparation at the Altar, as specified in the opening of this chapter, he will there also make the thanksgiving. The Bishop seated on the faldstool, having been vested in the mantelletta, and being covered, reads the prayers of Thanksgiving in the manner specified in the Preparation, having the Ministers stationed at his sides, and being surrounded by five or six Clerks during the time that the servant takes off his sandals, &c., and puts on his ordinary shoes. In the mean time, the second Master of Ceremonies will place the cushion on the centre of the lowest step of the Altar. The Thanksgiving being terminated, the two Ministers having made an inclination to him, proceed as above to the sacristy. At the intimation of the Master of Ceremonies the Bishop uncovers, rises, and proceeds to the centre, accompanied as usual by the Master of Ceremonies and Assistant Priest, where he makes a short prayer.

Note 2.—The *Ceremonial of Bishops* prescribes, that when on Sunday a Bishop celebrates solemnly, the *Asperges* should be omitted. (*Cærem. Epis.* lib. ii. cap. xxxi. n. 4.)

CHAPTER II.

SOLEMN MASS SUNG BY A BISHOP IN HIS OWN DIOCESE.

ARTICLE I.—*Preparations.*

1. The throne, which is usually on the Gospel side of the Sanctuary, should be raised upon three steps, and be permanently fixed, only, in the cathedral church.[1] It should have a canopy so constructed that it may easily be covered with ornamental hangings of the various colours appropriate to the Festivals of the Church. (*Cærem. Epis.* lib. i. cap. xiii. n. 3.) The chair should also be covered with

[1] In collegiata nequit retineri sedes fixa pro Episcopo. (*S. R. C.* 26 Aprilis, 1834.)

silk the proper colour of the day, but not with cloth of gold, unless for a Cardinal. (*Ibid.* n. 3.) Stools for the Assistant Priest and Deacon should be on the plane of the throne, and be uncovered.[1] (*Ibid.* cap. viii. n. 2.)

2. A bench for the Deacon and Subdeacon of the Mass should be placed on the Epistle side, near the Altar (*ibid.* lib. ii. cap. viii. n. 36); and, if necessary, at a convenient distance from the Altar, seats for the Canons, who will assist in copes or other sacred vestments (*ibid.* lib. i. cap. xii. n. 7; cap. xvi. n. 6); seats for the mitre-bearer and other Clerks who attend upon the Bishop may be prepared near the throne in churches where it is not customary for them to sit on the steps of the throne or Altar: near the throne there may be a credence-table for those things which pertain more directly to the Bishop.

3. The Episcopal vestments should be placed on the High Altar in the following order:—the chasuble, dalmatic, tunic, cope (extended),[2] stole, pectoral cross, girdle, alb, amice, and the gloves on silver salver. The whole may be covered with the gremial veil. *A parte Evangelii*, the precious mitre, and, *a parte Epistolæ*, the mitre of cloth of gold, should be placed standing erect, with the *infulæ* hanging a little over the antependium. The Bishop's crosier should be placed near the throne; also a stand for the Archbishop's Cross, if required.

4. On the credence should be placed—the cruets of wine and water; ewer of water, basin, and towel; the chalice and its appurtenances; the Missal, with the Bishop's maniple inclosed in the place of the Gospel of the day; the Book of Epistles and Gospels; the sandals and buskins of the Bishop on a silver salver; a cushion or book-stand; the Acolyte's candlesticks; the small bell: and the thurible and incense-boat. On the Bishop's credence, the bugia, a silver salver for the zucchetto, a second Missal, and the canon.

5. On the seat of the Deacon and Subdeacon, or in some

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[1] In Italy they are usually painted, the front displaying the Episcopal arms.

[2] On occasions when Terce is not sung, the cope will not be required.

other convenient place, their vestments should be prepared; viz., maniples, dalmatic and tunic, stole for the Deacon, girdles, albs, and amices; at a convenient place, the amice and cope for the Assistant Priest, and dalmatics and amices for the Deacons to the throne; and in some place apart, the amices and copes or other sacred vestments for the Canons.[1]

6. A cushion should be placed near the throne. A seventh candle should be placed on the Altar: it should be somewhat higher than the others, and stand in a line with them, the Cross being in front of it.[2] (*Ibid.* lib. i. cap. xii. n. 12.)

7. Should the Bishop vest elsewhere, and proceed to the High Altar in solemn procession, the Episcopal vestments, as well as the cope of the Assistant Priest and the maniples of the Assistant Priest, Deacon and Subdeacon, will be prepared there. The Acolytes' candlesticks and the processional Cross will also be in readiness.[3]

8. Should the Bishop make the preparation in the sacristy, his sandals and buskins will be prepared there; also the bugia and book of preparations; the vestments of the Assistant Priest, Deacon and Subdeacon, except, however, the maniples, which will be placed on their seats at the Altar, and the vestments of the Assistant Deacons.

9. If the Blessed Sacrament repose at the Altar, It should be removed; likewise the Altar-cards, in place of which the canon may be prepared.

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[1] In chapters where there are several orders, copes, chasubles, and dalmatics are used accordingly. And even where there are not such distinctions, these various sacred vestments should be used. (*S. C. R.* 15 Mar. 1608.)

[2] In Missa tantum, et non in Vesperis Episcopo Celebrante solet adhiberi septimum candelabrum. (*S. R. C.* 19 Maii, 1607.)

[3] For Pontifical Mass there should be according to ancient usage a *secretarium*. If in any Cathedral it does not exist, one of the larger Chapels should be appointed for the singing of Terce and the vesting of the Bishop. This *secretarium* should therefore have an Altar becomingly decorated with Cross and lighted candles. Upon the Altar the Episcopal vestments will be placed in due order. A seat for the Bishop, *versus cornu dexterum vel sinistrum Altaris*, should be arranged according to the disposition of the place; also seats for the Canons and others in the usual order. (*Cærem. Epis.* lib. ii. cap. viii. n. 3.)

Article II.—*The Ministers and their respective Duties.*

10. The Assistant Priest should be the highest dignitary of the choir, or he who is to preach the sermon. (*Cærem. Epis.* lib. i. cap. vii. n. 4.) His chief duty at the Altar is to attend at the book, to indicate what the Bishop is to read, to turn the leaves, &c. (*Ibid.* n. 3.) He retires from the throne towards the end of the Terce to vest in amice and cope over his rochet or cotta; he returns to hold the book whilst the Bishop sings the Prayer of Terce, (*Ibid.* lib. i. cap. vii. n. 3.)

11. When the Bishop sings aloud from the book, the Assistant Priest himself supports it against his forehead;[1] but when he reads in a subdued voice, then the Clerk charged with the book will support it. (*Ibid.* cap. vii. n. 3; lib. ii. cap. viii.) He receives the ring each time the Bishop washes his hands, and replaces it afterwards on his finger with the usual *oscula;* he will also present the towel on these occasions. (*Ibid.* lib. i. cap. vii. n. 1.)

12. When at the throne incense is required to be blessed, he presents the spoon, with the usual *oscula,* to the Bishop, and says; *Benedicite Pater reverendissime;* or if a Cardinal, *Eminentissime;* he also incenses the Bishop. At the Altar, however, it devolves upon the Deacon of the Mass both to present the spoon and to incense the Bishop.

13. The Assistant Priest will always retain his place near the Bishop. In going to the Altar he walks immediately before him, having the Deacon of the Mass on his left. At the throne he is placed at the right of the Bishop, a little in advance, and half-turned towards him: where, however, the disposition of the place renders it inconvenient, he may sit on the left. At the Altar his place is at the book; he does not genuflect except at the Elevation, and when the Bishop himself does so. (*Ibid.* cap. vii. n. 5.) The Bishop having read the Offertory, he carries the book and its cushion, or stand, to the Altar, or he allows

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[1] "Ipsemet presbyter (assistens) actualiter debet tenere supra caput suum." (*S. R. C.* 17 Sept. 1822.)

the Clerk to do so, that he himself may be present when the Bishop washes his hands. He withdraws the book from the Altar at the incensing, and transfers it from the Gospel to the Epistle side after the Communion, unless the Deacon should already have done it. (*Ibid.* n. 5.)

14. He leaves the book, after having said the last *Agnus Dei*, with the Bishop, genuflects and passes to his right, where he kneels until the Bishop has said the first Prayer; he then rises, kisses the Altar, and receives the *Pax*. He again genuflects, and retires, accompanied by the Master of Ceremonies, to give the *Pax* to the choir in the proper order. (*Ibid.*)

15. He announces the Indulgence either after the sermon or after the Benediction at the end of Mass. Should the Bishop not have preached himself, the Preacher will announce it after the sermon. (*Ibid.* lib. ii. cap. viii. n. 50, 51, 80.)

16. The ASSISTANT DEACONS to the throne should, if possible, be Canons, next in dignity to the Assistant Priest, and be vested in dalmatic upon the rochet or cotta and amice. (*Ibid.* lib. i. cap. viii. n. 1, 2.) It is when the Bishop does not celebrate that they are vested *in habitu canonicali.* (*Ibid.* n. 4.) The honour of Assistant Deacons to the throne is exclusively reserved to a Bishop in his own diocese, a Legate even not being excepted (*ibid.* n. 2, 4); they are the Bishop's Ministers at the throne, but not at the Altar (at least for the Holy Sacrifice), nor for the vesting and unvesting before and after Mass, when it pertains to the Deacon and Subdeacon. (*Ibid.* n. 3.) With these exceptions, they assist him throughout. They put on and take off both the mitre and gremial veil. The first puts on and the second takes off the mitre.

17. When the Bishop passes to the throne, the Assistant Deacons take their stations at his sides, where they remain standing at the commencement of Terce, and whilst the Bishop says the Psalms of the Preparation, which they repeat alternately with him. When the Deacon and Subdeacon commence vesting the Bishop, the Assistant Deacons retire to put on their amices and dalmatics. They return *parati* at the conclusion of the vesting of the Bishop

for Terce. When the Assistant Priest is otherwise engaged, they turn the leaves of the book, indicate to the Bishop what he is to read, and when necessary raise the borders of the cope. (*Ibid.* lib. i. cap. viii. n. 3.)

18. When the Bishop passes from the *secretarium* to the Altar, from the Altar to the throne, or from the throne to the Altar, they walk at his sides; and when he kneels, they place themselves at a convenient distance, a little behind. When going to the Altar, they walk at the Bishop's sides, and having saluted the Cross, retire a little behind. They say the usual parts of the Mass *inter se*. They return with the Bishop to the throne, and sit at his sides; but if possible a little behind.

19. They receive the *Pax* from the Bishop immediately after the Assistant Priest; they genuflect before and after, but do not kiss the Altar. (*Ibid.* cap. xxiv. n. 3.) At the end of the Mass, they assist the Bishop at his departure in the same manner as at his entrance.

20. The Deacon of the Mass (if possible a Canon) will be vested as usual. (*Ibid.* lib. i. cap. ix. n. 1.) As a general rule, he always presents the incense-boat, and puts on or takes off the mitre when the Bishop is at the Altar; at the throne it pertains to the Assistant Priest. Presenting the incense, he kisses the spoon and the Bishop's hand, and says *Benedicite Pater reverendissime*, or, if a Cardinal, *Eminentissime*. Whenever the Bishop retires from the Altar to the throne, he will remain at the bench on the Epistle side, where, conjointly with the Subdeacon, he recites at the proper times the *Kyrie*, *Gloria*, and *Credo*, taking care to conform to the Bishop in sitting, standing, &c. If a Canon, he salutes the Bishop by a profound inclination; if not a Canon, by a genuflection.

21. The Bishop having been conducted to the Altar, the Deacon retires to the proper place to vest; he remains at the bench on the Epistle side, and advances to the throne when the Bishop has been divested of his cappa and washed his hands. Being at the right side of the throne, with the assistance of the Subdeacon, he will vest the Bishop in amice, alb, girdle, stole, cope, and mitre. The Assistant Deacons having vested themselves

and taken their positions at the throne, the Deacon of the Mass retires to his place on the Epistle side.

22. Terce over, the Deacon advances to the throne, and with the assistance of the Subdeacon divests the Bishop of the cope, and vests him in tunic, dalmatic, the right-hand glove (the left being put on by the Subdeacon), the chasuble, and the costly mitre. He then puts on his own maniple, and proceeds before the Bishop, at the left of the Assistant Priest, to the Altar. During the confession he is at the left of the Bishop, but ascends to the predella at his right. He assists at the incensing of the Altar, and afterwards incenses the Bishop as usual.

23. He places the book of the Gospels upon the Altar when the Master of Ceremonies presents it to him, and then goes *per breviorem* to kiss the hand of the Bishop; he returns to the Altar, and says the *Munda cor meum* upon the lowest step. Having taken the book, he descends to the foot of the Altar, salutes the Cross, and being accompanied by the Master of Ceremonies and other Ministers, goes to the throne and asks the Bishop's benediction, saying, *Jube Domine, benedicere.* If a Canon, he receives it profoundly inclined; if not a Canon, he kneels. He then proceeds behind the other Ministers to sing the Gospel, which being finished, he returns to his seat. (*Ibid.* lib. i. cap. ix. n. 2, 3.)

24. When the Bishop preaches at the faldstool before the Altar, he will sit on his right hand. If after the sermon an Indulgence is to be published, he stands alone at the left of the Bishop, or below the steps of the throne, and being turned and inclined towards the Bishop, sings the *Confiteor* to its proper notation, given in the Appendix. At the *Tibi Pater* and *Te Pater,* if a Canon, he inclines profoundly; if not a Canon, he genuflects. (*Ibid.* lib. ii. cap. xxxix. n. 1.)

25. After the *Et incarnatus est* of the *Credo,* he takes the burse as usual to the Altar, observing to salute the Bishop, and the Altar. At the Offertory he will be ready at the foot of the Altar to ascend with the Bishop when he arrives from the throne. The Subdeacon having brought the chalice, he takes one of the two Hosts, and

with it touches the other, the paten and the inside and outside of the chalice, and then gives it to the Sacristan to taste; he presents the other upon the paten, with the usual *oscula.* He now takes the cruets, and pours a little of the wine and water from each into a vessel, which is also given to the Sacristan to taste.[1] This done, the offering of the chalice proceeds as usual. (*Ibid.* lib. i. cap. ix. n. 4, 5; lib. ii. cap. viii. n. 61–63.) He assists at the incensing *more solito;* and having incensed the Bishop with three double swings, he incenses the Assistant Priest, two Assistant Deacons, the Canons and others in choir, and the Subdeacon, each with two double swings. He is himself incensed by the Thurifer. (*Ibid.* lib. i. cap. ix. n. 5.)

26. The Deacon goes to the right of the Bishop to say the *Sanctus,* and afterwards returns to his place. He will go to the right of the Bishop to cover and uncover the chalice, to sustain his arm, or to hold up the chasuble at the Elevations, as occasion may require. At the *Et dimitte nobis* he ascends and presents the paten *more solito.* After the *Agnus Dei,* he changes places with the Assistant Priest. *(Ibid.)* If not about to communicate, he passes to the right of the Bishop to receive the *Pax* next after the Assistant Deacons; he genuflects on the predella before receiving it, but does not kiss the Altar; having received it, he again genuflects, and passes to the left of the Bishop to supply the Assistant Priest's place at the book. Should the Assistant Priest not return in time, the Subdeacon will administer the ablutions, and the Deacon remove the book and its cushion to the Epistle side. Should, however, the Assistant Priest return to the book on the Gospel side, the Deacon himself will administer the ablutions, after which he will put on the costly mitre, and again take it off when the Bishop has washed his hands. He sings the *Ite missa est* towards the people, or the *Benedicamus* towards the Altar.

[1] This rule, which is evidently intended to guard against anything deleterious being mixed with the matter of the Holy Sacrifice, is often dispensed with.

27. If an indulgence be published, the Deacon does not at this time sing the *Confiteor*. After the *Placeat*, &c., the Bishop receives the mitre (unless he be an Archbishop), and is divested of it after he has given the blessing. He again receives the mitre and staff after the *Initium*, &c. The Bishop having arrived at the place where he is to unvest, the Deacon will take off his own maniple, and then proceed to divest the Bishop of his sacred vestments. The Bishop having receives the cappa, and been divested of his sandals and buskins, the Deacon and Subdeacon retire to unvest.

28. Should Holy Communion be given, and the Deacon and Subdeacon also communicate, when the Bishop has consumed the Precious Blood, the Deacon first kisses the hand of the Bishop, receives the Sacred Particle, and then kisses the left cheek of the Bishop.[1] He then gives place to the Subdeacon, who is communicated and receives the *Pax* in the same manner. This over, the Deacon retires to the Epistle side,[2] where he sings the *Confiteor* in the usual manner, and afterwards, during the Communion, assists with the ciborium at the right of the Bishop, whilst the Subdeacon with the paten does so at the left. (*Ibid.* lib. ii. cap. xxix. n. 3.)

29. The Subdeacon of the Mass (if possible a Canon) will be vested as usual. He retires with the Deacon to vest when the Bishop has been conducted to the Altar. The Bishop having commenced the Psalm *Quam dilecta*, the Subdeacon goes to the credence, where being vested in the humeral veil, he takes the Episcopal sandals and buskins, and brings them on a salver, covered with the extremities of the veil, to the Bishop, and with the assistance of a servant puts them on him. This over, he is divested of the veil, and retires to the seat on the Epistle side. (*Cærem. Epis.* lib. i. cap. x. n. 1, 2.)

30. He accompanies the Deacon to the throne when the Bishop has received his ring after washing his hands, and there, being on the left of the Bishop, gives his assistance

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[1] Cat., *in loco.*
[2] *In plano.*—Cat., Gav., and others.

to the Deacon, whose office it is to vest the Bishop for Terce. This over, he accompanies the Deacon to the seat, being careful to remain always on the left.

31. After Terce, he accompanies the Deacon to the throne, where he again assists in the vesting of the Bishop; he will draw the glove on the left hand of the Bishop, first observing to kiss the hand and then the glove. When the Bishop receives the mitre, he raises the *infulæ*. Having taken his maniple, he receives the Missal enclosing the Bishop's, and proceeds immediately in front of the Deacon to the Altar.

32. Having arrived at the Altar, the Subdeacon will place himself on the left of the Deacon, but a little behind, and the Deacon having given the book to the Master of Ceremonies, he will commence the Mass with the others. He vests the Bishop with the maniple *more solito*. He ascends the Altar to the left of the Bishop, and after that proceeds as in Art. IV. of the preceding chapter. When the Bishop passes from the Altar to the throne, the Deacon and Subdeacon remain at their seat on the Epistle side, where they say *inter se* the respective parts of the Mass—the *Kyrie, Gloria*, and *Credo*. Having sung the Epistle, he goes to kiss the Bishop's hand, which is placed upon the book laid on his knees, observing to make the proper reverences before and after.[1] (*Ibid.* n. 2, 3.)

33. While the Deacon says the *Munda cor meum*, the Subdeacon takes the usual position at the foot of the Altar, from whence he accompanies the Deacon, first to the throne to ask a blessing from the Bishop, and then to the singing of the Gospel. The Gospel over, the Subdeacon, without any reverence, takes the book to the Bishop, and presents the beginning of the text for him to kiss; this done, he shuts the book, makes the proper reverence, and retires to his place. (*Ibid.* n. 4.)

34. When the Bishop preaches sitting on the faldstool before the Altar, the Subdeacon will sit on his left hand, and have on his right the second Assistant Deacon. At

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[1] Throughout the function, if a Canon, he salutes the Bishop by a profound inclination; if not a Canon, by a genuflection.

the Offertory, whilst the Bishop washes his hands, the Subdeacon goes to the credence, receives the humeral veil, and carries the chalice to the Altar *more solito;* he will, however, so contrive as to arrive at the same time as the Bishop. He holds the paten as usual. (*Ibid.* n. 5, 6.)

35. The Subdeacon does not ascend to the Altar for the *Sanctus* or *Agnus Dei*, as the Assistant Priest is at the book. He gives up the paten as usual towards the end of the *Pater noster.* He receives the *Pax* from the Bishop next after the Deacon of the Mass; he genuflects before and after, but does not kiss the Altar. The Assistant Priest gives the *Pax* to the choir. The Subdeacon will supply the place on the right hand of the Bishop to cover or uncover the chalice when the Deacon is at the book; he will also administer the ablutions, unless the Deacon presents himself to do it, in which case he will minister the water. In the rest of the Mass he will proceed *more solito.* The Mass being concluded, and the Bishop having arrived at the place where he is to unvest, the Subdeacon lays aside his maniple, and then assists the Deacon to unvest the Bishop. Having taken off the Bishop's sandals and buskins, he will retire to unvest. Should Holy Communion be given, and the Subdeacon himself communicate, he will observe what is given on the subject in No. 28, page 114.

36. The Canons who assist at the Pontifical Mass will be vested in rochet or cotta, amice, the Dignitaries in copes, and the rest in chasubles, dalmatics and tunicles.[1] They vest in some convenient place, but not in the choir or chapel where the Bishop is vested. When going in solemn procession to the Altar, they precede the sacred Ministers of the Mass. Having arrived at the Altar, they make a profound reverence to the Cross, retire to their places, and salute the Bishop as he passes.

37. At the commencement of the Mass they remain standing, as the Ministers at the Altar, and recite the *Confiteor*, &c., two and two. They also recite in the same manner the *Kyrie*, *Gloria*, *Credo*, *Sanctus*, and *Agnus Dei.*

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[1] See Note ([1]) page 108.

They do not kneel when the choir sings the *Et incarnatus est*, unless on the Feast of the Annunciation (or the day to which it may be transferred) and Christmas; nor do they kneel when the Bishop gives his solemn benediction. They salute the Bishop by a profound inclination, and not by a genuflection.

38. The CLERKS at the Pontifical Offices, as those who bear the mitre and crosier, should be vested in cotta,[1] and walk two and two after the Bishop, when he goes processionally to the Altar. (*Ibid.* lib. ii. cap. viii. n. 26.) He who carries the crosier is sometimes excepted, for should the Bishop himself not bear it, he carries it before him. When the Bishop is at his throne or at the Altar, they should be near, ready to discharge their particular offices. They should avoid touching the episcopal ornaments with bare hands; they will on every occasion pay the strictest attention to the injunctions of the Master of Ceremonies, bearing in mind that even the Canons themselves are bound to obey him whilst in the exercise of his duties. (Decree of the *Sacred Cong. of Rites*, 21 May, 1817.)

39. The Clerk charged with the book, will hold it in such a manner that it may easily be opened at the places required. He holds it each time that the Bishop reads from it, but not when he sings aloud; he may, however, in this latter case, aid the Assistant Priest in holding it. (*Ibid.* lib. i. cap. xi. n. 3.) When he presents or holds the book, he kneels or stands as may best suit the convenience of the Bishop. (*Ibid.*) The book is required as follows:—1. For the Preparations; 2. for the Prayers of Terce; 3. for the Introit; 4. for the Collects; 5. for the Epistle and Gospel; 6. for the Indulgence, after a sermon; 7. for the Credo; 8. for the Offertory; and 9. for the Thanksgiving at the unvesting after Mass. For the *Introit, Collects, Epistle* and *Gospel,* and *Offertory,* the Missal is required; at all other times the Canon.

40. The Clerk of the bugia approaches at the right of

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[1] The *Ceremonial of Bishops* says, that where the custom exists, the four Acolytes, of the book, bugia, crosier, and mitre, may be also vested in copes. (Book i. chap. xi. n. 1.) In this case, however, they do not wear amices.

the Acolyte of the book, each time that the Bishop reads or sings from the Missal. The ceremonial assigns him the same service at the Altar; *serviet etiam ad Altare.* (*Ibid.* lib. i. cap. xi. n. 4; cap. xx. n. 1.)

41. The Clerk of the crosier, who will wear a veil, carries it (at least when walking) with both hands: he presents it kneeling, and kisses the Bishop's hand. The Bishop takes the crosier each time that he goes from the throne to the Altar, and from the Altar to the throne, during the singing of the Gospel, and when he gives his solemn Benediction.

42. The Clerk of the mitre will use a veil to hold it with, at least if he be not vested in a cope. (*Ibid.* lib. i. cap. xi. n. 6.) At Pontifical Mass the Bishop wears the mitre whenever he passes from the throne to the Altar, or from the Altar to the throne; whenever he sits, washes his hands during the Mass, and when he gives his solemn benediction. An Archbishop, however, does not use it in this latter instance. As a general rule, the costly mitre is used at all times, except when he sits during the singing of the *Kyrie*, *Gloria*, and *Credo*.

43. The Clerk charged with the gremial veil should present it to the Assistant Deacons, to put on the Bishop's knees each time that he takes his seat at the throne. He will fold it and place it on the credence after the Bishop has washed his hands at the offertory.

44. The second Master of Ceremonies will provide a sufficient number of Clerks to carry the episcopal vestments from the Altar to the throne, in the manner given in No. 53 (page 121); some of these may also be employed to hold the torches at the Elevation. As the Master of Ceremonies is more particularly engaged at the throne, it will devolve upon a second to attend to the general ceremonies of the choir, and especially of the Deacon and Subdeacon of the Mass. He will give to them, as well as to the Canons, the necessary intimations when to incline, &c.

ARTICLE III.—*Ceremonies preceding the Mass.*

45. When for some sacred function the Bishop is ac-

companied from his palace to the Church, the Magistrate's servants and then the Bishop's walk first; then, Magistrates, or other persons of consideration, immediately preceding the Bishop, who is followed by the Canons, walking two and two, those of highest dignity being nearest his person. An Archbishop is preceded by his Cross. (*Cærem. Epis.* lib. i. cap. xv. n. 1, 2.) The clergy of the Church and Clerics of the Seminary assist at the door of the Church and follow the canons when the Bishop has entered.

46. On entering the Church, the senior Dignitary of the Chapter[1] presents the *Aspersorium*, with the usual *oscula*, to the Bishop, who having first received the Asperges himself, gives it to the Canons and others present. (*Ibid.* n. 3) This is the only Aspersion which is made when the Bishop celebrates pontifically. (*Ibid.* cap. xxxi. n. 4.) At the arrival of the Bishop, it is proper for the bells of the church to be rung, and on other days when the Rubrics allow it, the organ should be played.

47. The Bishop is then conducted in the same order to the Altar of the Blessed Sacrament, where having first genuflected on the pavement without a cushion, he kneels at a faldstool previously prepared, and says a short prayer. This over, he proceeds to the High Altar, or to some chapel set apart as the *Secretarium* (see No. 7, page 108), where having saluted the Cross, he kneels to pray, and proceeds to take his seat. In the meantime, the Canons, amongst whom are the Deacon and Subdeacon of the Mass, vest themselves in another place,[2] the Assistant Priest and two Assistant Deacons, who will vest presently, remaining with the Bishop. (*Ibid.* lib. ii. cap. viii. n. 4.)

48. The Canons, having vested themselves, return, make a reverence to the Altar and to the Bishop, and retire to their respective stalls or seats. The Bishop then commences Terce, by saying secretly the *Pater* and *Ave*, and

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[1] Aspersorium Episcopo ad Ecclesias Civitatis vel Diœcesis accedenti, per Rectorem Ecclesiæ est porrigendum. (*S. R. C.* 23 Sept. 1820.)

[2] The *Ceremonial of Bishops* (book i. chap. xv. n. 6) prescribes that for vespers the Canons vest "*post Episcopum stantes;*" but for Mass (book ii. chap. viii. n. 4), "*Canonici extra illum locum capiant sacra indumenta.*"

intoning aloud the *Deus in adjutorium.* A Cantor intones the Hymn at which the organ may play. A Cantor having intoned the antiphon and first Psalm, the Bishop sits, as also all those Canons not immediately engaged in assisting him. The choir continue the Psalms, and should be advised to prolong them, if necessary, by interludes of the organ, until the Bishop has finished his preparations. (*Ibid.* n. 5, 6, 8.)

49. The Acolytes of the book and bugia now present themselves before the Bishop, the former, in a kneeling posture, holds the book, while the Bishop reads from it, sitting. The Bishop reads the antiphon, *Ne reminiscaris*, &c., and the following Psalms alternately with his Assistant Priest and Deacons. In the mean time, the Subdeacon, brings from the credence the sandals and buskins of the Bishop, on a salver, covered with a veil, his hands being covered with another veil; and with the assistance of two domestics of the Bishop, kneels and puts them on, while six or eight Clerks, kneeling around, raise and extend the borders of the cappa. This over, the shoes of ordinary use are taken to a convenient place by the servants, and the Subdeacon, taking the salver covered with the veils, retires, and the Clerks proceed to the Altar to be ready to receive the episcopal vestments.

50. The Bishop, having finished the Psalms (and the Antiphon being repeated), rises without berretta and turning towards the Altar, says the Prayers, till that one for the washing of the hands exclusively. He is then divested of the cappa, and reads from the book, or repeats from memory, the Prayers appointed for each vestment, except that for the maniple, which is said after the others.

51. The Bishop, having been divested of the cappa, sits covered, the Ministers of the Mass come to the throne, and he washes his hands, during which time, all, except Canons and Prelates, kneel, unless there be a Legate or a Prelate greater than the Bishop present, in which case all remain standing. (*Ibid.* lib. ii. cap. viii. n. 10.) The rings will have been taken from him by the Assistant Priest.

52. The Assistant Priest, Deacon, and Subdeacon can hold the towel spread over the Bishop's lap while he washes his hands. The Assistant Deacons having vested, return and stand near the Deacon and Subdeacon.

53. The Bishop is now vested by the Deacon and Sub-Deacon in amice, alb, girdle, pectoral cross, stole, cope, and mitre, all of which are brought by the Clerks in the manner given in Art. III. of the preceding chapter, with this difference, however, that each Clerk, having received on the predella that which he is to carry, descends to the *right* of him who has immediately preceded him, so that the line of Clerks may extend from the centre of the Altar towards the Epistle side, and that when all have genuflected together, they turn round to the side of the Gospel, so as to face the episcopal throne.

54. The Bishop, being vested,[1] sits; the Deacons to the throne, *parati*, proceed to take their respective positions at the throne; and the Deacon and Subdeacon of the Mass retire to their seat on the Epistle side. All sit till the antiphon is repeated.

55. The Psalms and antiphon being ended, the Bishop stands, and still retaining the mitre, turns towards the Subdeacon or other person appointed, who, assisted by the Master of Ceremonies, sings the *Capitulum* in the same place as the Epistle of the Mass. The Subdeacon himself holds the book, so as not to turn his back upon the Altar or the Bishop. Having sung the *Capitulum*, he returns the book to the Master of Ceremonies and goes to his place. Two Clerics in cottas go to the middle of the choir and sing the versicles of the short responsary. (*Ibid.* n. 15—17.)

56. At the proper time the Acolytes, with their candlesticks, present themselves before the Bishop, and so stand as neither to turn their backs upon him nor the Altar. The Assistant Priest stands between the Acolytes, and holds the book against his forehead. (*Ibid.* n. 17, 18.) The versicles over, the Bishop, his mitre being taken off,

[1] See No. 15, page 92.

sings the *Dominus vobiscum*, the Prayer in the festive tone, and again the *Dominus vobiscum*.

57. The two Clerics having sung the *Benedicamus Domino* in the ferial tone, the Deacon and Subdeacon take their places at the throne, and the second Master of Ceremonies, with a sufficient numbers of Clerks, go to the Altar for the distribution of the vestments, in the manner specified in No. 53 above. The Deacon and Subdeacon having divested the Bishop of the cope, vest him in the tunic, the cords of which are fastened at the shoulder: the dalmatic is put on in the same manner. (*Ibid.* n. 18.)

58. Then the Bishop sits, and his gloves are drawn on, the right hand by the Deacon, and the left by the Subdeacon. who each first kiss the hand and then the glove. This done, the Bishop rises and receives the chasuble. (*Ibid.* n. 19.) Should the pallium be used, it is now brought from the Altar by the last Canon Subdeacon, who carries it with both hands, and gives it to the Deacon, who presents it to the Bishop to kiss, and then having the assistance of the Subdeacon, vests him with it. (*Ibid.* n. 20.)

59. The Bishop sitting receives the costly mitre from the Deacon (the Subdeacon raising the *infulæ*), and the ring from the Assistant Priest, who kisses first the ring and then the hand. (*Ibid.* n. 21.) The Deacon and Subdeacon having gone to the bench take their maniples, the Bishop receives his crosier, and all proceed to the Altar in the following order:—first, the Subdeacon carrying the Missal, inclosing the Bishop's maniple; secondly, the Deacon at the left of the Assistant Priest in cope; thirdly, the Bishop between his Assistant Deacons; and finally, the Clerks who attend upon the Bishop. (*Ibid.* n. 24—26.)

60. Should Terce and the vesting of the Bishop take place in a *Secretarium*, or chapel prepared for the purpose (*ibid.* lib. i. cap. xv. n. 7; lib. ii. cap. viii. n. 2), all will proceed as above, except that the processional Cross borne by a Subdeacon in tunic, and Acolytes preceded by the Thurifer, who will have received incense from the Bishop, will lead the procession to the High Altar. These are followed by the clergy, two and two, and by the Canons

parati, immediately before the sacred Ministers. (*Ibid.* n. 24, 25.) The Assistant Deacons walk on each side of the Bishop, who blesses continually with his outstretched hand. When the Celebrant is an Archbishop, his Cross is carried by a Subdeacon in tunic, immediately before the Canons *parati* (*S. R. C.* 24 Jul. 1683), and not before the other clergy. The figure of our Lord should be turned towards the Archbishop. (*Ibid.* n. 27.)

61. When the Bishop (if he has been vested at the *Secretarium*) draws near to the Altar, he will salute the Canons *parati*, who have paired off and are now standing at their stalls, with an inclination of the head. The Canons will salute the Bishop in return with a profound inclination. (*Ibid.* n. 28.)

ARTICLE IV.—*The Pontifical Mass.*

62. Having arrived at the foot of the Altar, the Clerk who carries it will receive the crosier, and the Deacon of the Mass the mitre. All having made the due reverences to the Cross, retire, except the Clerks of the crosier and mitre, book and bugia, the Thurifer, and the Assistant Deacons. The Bishop, having on his right the Assistant Priest, and on his left the Deacon (and with him the Subdeacon, but a little behind, who gives the book of the Gospels to the Master of Ceremonies), commences the Mass, and proceeds as in Art. IV. of the preceding chapter.

63. The Altar having been incensed, the Bishop's costly mitre is put on by the senior Assistant Deacon; he is incensed by the Deacon of the Mass. Having blessed the Deacon, he there takes the crosier, and proceeds between his two Assistant Deacons to the Throne blessing the Clergy. The Deacon and Subdeacon remain at their seats. The Bishop, standing without staff and mitre, reads the Introit *more solito*, the Clerks of the book and bugia ministering. Having said the *Kyrie*, &c., alternately with his Assistants, the Bishop sits and receives the gold mitre and gremial veil; then all take their seats. (*Ibid.* lib. ii. cap. viii. n. 35, 36.) The costly mitre will be placed on the Altar *in cornu Epistolæ*.

64. While the last *Kyrie* is being sung, all the Assistants rise, and the Assistant Deacon on the left takes off the gremial veil and mitre, and the Deacon on the right the *zucchetto*, which he retains in his hand. (*Ibid.* n. 37.) He will put it on again, before the Bishop next receives the mitre. The last *Kyrie* finished, the Bishop rises, and the book being held during the intonation, by the Assistant Priest, aided by the Clerk, intones the *Gloria.* Having finished reciting it with his Assistants, he sits, receives the mitre and gremial veil, and then all take their seats as at the *Kyrie.* (*Ibid.* n. 38, 39.)

65. The *Gloria* over, and the mitre and gremial veil having been taken from the Bishop, he rises, sings the *Pax vobis* towards the people, and the Collects towards the Altar, the book being held by the Assistant Priest, and the bugia being held near it. These concluded, he sits, receives the mitre and gremial veil. Then all sit whilst the Subdeacon sings the Epistle in the usual manner. The Bishop having given his blessing to the Subdeacon, reads the Epistle, Gradual, Alleluia, Prose, and Gospel, after having said with joined hands the *Munda cor meum,* &c., and *Dominus vobiscum :* the book is supported by the Clerk, and the bugia held as usual. (*Ibid.* n. 39—41.)

66. Towards the end of the singing by the choir, the Deacon places the book of the Gospels on the Altar, presents himself to kiss the Bishop's hand, and then retires to the lowest step, on which he kneels, and says the *Munda cor meum;* in the meantime the Thurifer receives blessed incense at the throne *more solito,* and returns to the centre of the choir, where the Deacon, Subdeacon, and Acolytes are awaiting the proper time for the singing of the Gospel. The Gradual, &c., being nearly ended, they pass to the throne, where the Deacon being profoundly inclined (if not a Canon, he will kneel), asks the Bishop's blessing, saying, with a clear voice, *Jube domne benedicere,* to which the Bishop answers, *Dominus sit in corde tuo,* &c., and then blesses him. Whilst the Deacon is profoundly inclined, the ministers who are with him remain kneeling (the Subdeacon, if a Canon excepted) until the blessing has been given, when they proceed for the singing of the Gospel in

the following order :—The Master of the Ceremonies precedes, then the Thurifer, followed by the Acolytes, next the Subdeacon, and lastly the Deacon. Going before the Altar, they all make a genuflection, except the Deacon and Subdeacon, if they be Canons. They then pass over to the usual place, where the Gospel is sung *more solito*. (*Ibid.* n. 44.)

67. When the Deacon sings *Dominus vobiscum*, the Bishop's mitre and gremial having been taken from him, he rises, and when the Deacon sings *Sequentia*, &c., the Bishop signs himself, and having taken his crosier in the left hand, retains it between his joined hands, until after he has kissed the book, and been incensed by the Assistant Priest. (*Ibid.* n. 46, 47.)

68. Should the Bishop preach, he may do so at his throne, provided it be turned towards the people, otherwise he will do so sitting upon a faldstool at the Altar. The Assistant Priest sits on his right, and a little behind him the Deacon of the Mass and the first Assistant; the Subdeacon and second Assistant sit on the left of the Bishop. (*Ibid.* n. 48, 49.)

69. The sermon over, and the Bishop having risen, the Deacon of the Mass stands "*ante infimum gradum solii,*" or at the left of the Bishop if he be at the Altar, and sings the *Confiteor* to its proper notation; the Assistant Priest reads the Indulgence,[1] and the Bishop, standing without mitre in the same place, reads the Absolution, *Precibus et meritis*, &c.; then taking the mitre he gives the benediction. An Archbishop does not take the mitre, but gives the benediction, facing his Cross, which is held by the Clerk kneeling; the figure of our Lord being turned towards the Archbishop. Then, if the Bishop have preached before the altar, he returns to his throne, where he intones the *Credo*, or sings the *Dominus vobiscum*. (*Ibid.* n. 50.)

70. When the Bishop celebrates solemnly, there should be no sermon, unless preached by himself or by some Canon, who in this case will serve as Assistant Priest. (*Ibid.* lib. i. cap. xxii. n. 1.) When, therefore, the Assist-

[1] The Bishop sits whilst the Indulgence is published.—*Sillani.*

ant Priest is appointed to preach, he will come after the singing of the Gospel to kiss the Bishop's hands, and being profoundly inclined, ask the benediction,[1] saying: *Jube domne benedicere;* to which the Bishop answers, *Dominus sit in corde tuo,* &c. Having received the benediction, he asks an Indulgence, saying, *Indulgentias, Pater reverendissime;* and the Bishop having conceded it, he goes to the pulpit, accompanied by the Master of Ceremonies. Having uncovered, he kneels and says the Angelic Salutation, in a clear voice. He should not say the *Regina Cœli* even in Paschal time. Arising, he covers and commences his sermon. (*Ibid.* cap. vii. n. 4; xxii. n. 2, 3.) The sermon over, the preacher remains kneeling in the pulpit during the singing of the *Confiteor* by the Deacon, which concluded, he rises, publishes the Indulgence, and retires. (*Ibid.* n. 4.)

71. The Bishop having intoned the *Credo,* continues it with the Ministers in a low voice, as also the Deacon and Subdeacon at their seat, and the Canons *inter se.* The Bishop and all others genuflect at the *Et incarnatus est.* The *Credo* finished, the Bishop sits and receives the gold mitre and gremial. When the choir sing the *Et incarnatus est,* the Bishop inclines towards the Altar, the Canons uncover and incline, and all others kneel until the verse is ended. On the day of Christmas, and on the Feast of the Annunciation, the Bishop, retaining the mitre, kneels at his seat, and the Canons and all others in their places. After the *Et incarnatus est,* the Deacon takes the burse to the Altar *more solito.* (*Ibid.* lib. ii. cap. viii. n. 52—54.)

72. Towards the end of the *Credo* all the Ministers rise. The singing over, the Bishop, having been divested of the mitre and gremial, rises, and sings towards the people *Dominus vobiscum;* then *Oremus.* Having read the Offertory, he sits and receives the costly mitre; the Assistant Deacons take off his ring and gloves, and a servant or other person[2] washes his hands, the Assistant Priest holding the towel. The Assistant Priest, or the Clerk appointed,

[1] If not a Canon, he will receive the Benediction kneeling.
[2] "Accedente scutifero, vel alio nobili, lavat manus."—*Orig.*

carries the book to the Altar, and opens it at the proper place. During the whole of these ceremonies the organ may be played. (*Ibid.* n. 55—58.)

73. Having washed his hands, the Bishop receives the ring from the Assistant Priest, rises, takes the crosier, and being between his Deacons, goes to the Altar blessing the clergy. There having given up the crosier, and been divested of the mitre, he makes a profound reverence to the Cross, and ascends to the predella, having the Assistant Priest on the left (unless he shall have placed the Missal on the Altar, in which case he remains near it), and the Deacon of the Mass on the right. All in choir sit, and the Bishop kisses the Altar *more solito*. The Subdeacon, in the mean time, will have carried the chalice to the Altar, in the manner specified in art. ii. n. 34. (*Ibid.* n. 59, 60.)

74. The *prægustatio* (see art. ii. n. 25), the offering of the *oblata*, and the incensing of the Altar, being made as usual, the Bishop receives the costly mitre from the first Assistant Deacon, is incensed with three double swings, and afterwards washes his hands. The Deacon, having incensed the Bishop, incenses the Assistant Priest, the two Deacons, the Canons, and others in choir,[1] and lastly the Subdeacon. He is then incensed by the Thurifer, who afterwards proceeds as usual. (*Ibid.* n. 60—65.) The Mass now continues as in the preceding chapter, art. v. n. 48—51.

75. After the first prayer which follows the *Agnus Dei*, the Bishop kisses the Altar, and gives the *Pax* successively to the Assistant Priest, to the Assistant Deacons, and to the Deacon and Subdeacon of the Mass. If, however, these latter are about to communicate, they receive it immediately after the Sacred Particle.[2] Only the Assistant Priest kisses the Altar, but all genuflect on the predella. The Assistant Priest gives the *Pax* to the Dignitaries, Canons, and with the instrument to the civil officers of

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[1] Non licet Canonicis Ecclesiæ Cathedralis recipere thurificationem capite cooperto pileolo (*S. R. C.* 28 Aprilis 1633); possunt tamen Episcopi (*S. R. C.* 21 Aprilis 1668).

[2] See No. 28, page 114.

distinction, and afterwards to the Master of Ceremonies or an Acolyte, who, in his turn, will give it to the rest of the choir. (*Cærem. Epis.* lib. i. cap. xxiv. n. 3, 4, 7.) The Mass proceeds as in the previous chapter, art. v. n. 53—57.

76. The Bishop gives the benediction in the usual manner; and if the Indulgence were not published after the Sermon, the Assistant Priest publishes it now, &c.; he stands on the Epistle side, facing the people.

77. An Archbishop does not take the mitre, his Cross being held before him. After the benediction, the Deacon divests him of the pallium, which he places upon the Altar (lib. i. cap. ix. n. 8): the Archbishop then proceeds to say, *Initium Sancti Evangelii*, &c. (*Cærem. Epis.* lib. ii. cap. viii. n. 80, 81.)

78. Having made the sign of the Cross upon the Altar, and said the *Initium*, &c., he receives the mitre and crosier, and recites the last Gospel while going to where he was vested. Should the Bishop not have been vested at the High Altar,[1] but at some chapel, he will be accompanied by the same procession as at the arrival at the Altar. While the Bishop is being unvested by the Deacon and Subdeacon, who will have laid aside their maniples, the Canons who do not accompany him will also unvest in their places in choir. (*Ibid.* n. 80.) The Bishop will make his thanksgiving at the throne, and having knelt at a faldstool before the Altar, will be accompanied by the clergy to visit the Blessed Sacrament as he departs from the Church.

CHAPTER III.

PONTIFICAL MASS FOR THE DEAD.

Article I.—*Preparations.*

1. *In the sacristy,* the usual black vestments for the Deacon and Subdeacon.

2. *Upon the Altar,* which should be unadorned, six candles of yellow wax and a cross; the Episcopal vest-

[1] Or should he unvest in the sacristy, which is usual in many churches.

ments as in chapter i. page 87, with the maniple, but without the gloves; and *a parte Epistolæ*, the simple mitre, with the veil for the Clerk who is to carry it. The Altar-steps should not be covered, but only the predella with a small carpet. A cushion should be placed at the centre. There should be a small carpet under the Bishop's faldstool, which retains its usual position. The covering of the faldstool should be black. (*Cærem. Epis.* lib. ii. cap. xi. n. 1.)[1]

3. *On the credence*, which should be covered with white linen, hanging but a short distance over the sides, two candlesticks,[2] for the Acolytes, between them the chalice with its appurtenances, the basin and plain ewer, two Missals, the canon, the bugia, the vase of holy water, with the aspersory, the cruets, the bell, the thurible, and incense-boat, the amice and black cope for the Assistant Priest, two maniples for the Ministers, and a cushion or stand for the Missal; a little apart a processional Cross and four torches; and in some appropriate place, a small fire with lighted charcoal, and the tongs.

4. In the centre of the church, or in the usual place, the catafalque should be prepared and surrounded with lights. At the head of it should be another faldstool for the Bishop who gives the absolution, placed in such a manner as to be opposite the Cross of the Subdeacon. (*Cærem. Epis.* ibid. n. 16.)

Article II.— *The departure from the Sacristy to the beginning of Mass.*

5. The Deacon and Subdeacon, attired in the sacred vestments, and accompanied by the Clerks, will issue from the sacristy and proceed to the Altar, as in chapter i.

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[1] The Bishop in his own diocese will use the throne; he will not, however, use the crosier. The throne should be covered with purple cloth, not silk. The Most Holy Sacrament should, if possible, be removed; but where this cannot be done, the curtains of the Tabernacle may be of purple colour. A black antependium, and the canon instead of the Altar-cards may be prepared.

[2] Also furnished with candles of unbleached wax.

The Bishop will act according to the rules of the same chapter.[1]

6. The Bishop having arrived at the faldstool, the two Clerks present themselves, one with the bugia, and the other kneeling with the canon open at the Prayers for the vestments, as he does not make the preparation at the Altar. The Prayers of the sandals and gloves are omitted, as those are not used in Masses for the Dead. (*Cærem. Epis.* lib. ii. cap. xi. n. 2.)

7. While the Bishop is reading the Prayers, the Clerks will proceed to take the vestments, as in chap. i. art. iii. n. 12. The Bishop, having concluded the Prayers, will wash his hands and vest himself, as in chapter i., with this exception, that he will put on the maniple before the pectoral Cross. (Bauldry, lib. ii. cap. xi. art. i. n. 4.)[2]

8. The Bishop being vested, the Deacon and Subdeacon having made their reverence to him, proceed to his left, where they put on their maniples; the Assistant Priest, having then saluted him, takes his place on the right, after which they proceed to the Altar as in chapter i.

Article III.—*From the Confession to the Offertory.*

9. Having arrived at the Altar, they say the *Confiteor* as usual, except that the Subdeacon does not vest the Bishop with the maniple, it being already put on him at the faldstool. The *Oramus te, Domine,* &c., being said by the Bishop, he kisses the Altar only, and not the beginning of the Gospel; neither does he make the customary incensing; but on the mitre being placed on his head, returns by the shortest way to the faldstool,[3] where he says the Introit in the usual manner.

10. The singers having finished the *Kyrie,* the Bishop, rising, says the *Dominus vobiscum* instead of the *Pax vobis.*

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[1] The Bishop being in his own diocese, and occupying the throne, will rather act in conformity to chapter ii. than chapter i. This remark applies throughout the present function.

[2] The usual kisses are given at the vesting and unvesting, but not at any time of the Mass. (*Cærem. Epis.* ibid. n. 5.)

[3] Or throne, as the case may be.

While the Collects are being sung, all will remain kneeling except the sacred Ministers and the Clerk holding the Missal. (*Cærem. Epis.* ibid. n. 5.)

11. After the Collects, the Subdeacon proceeds to sing the Epistle, which being finished, he advances before the Bishop, and makes an inclination without kneeling down for the benediction, or kissing his hand. He then opens the Missal, from which the Bishop reads the Epistle, Gradual, Tract, Sequence, and in the canon the *Munda cor meum,* and afterwards the Gospel.[1] The Assistant Priest stands with the bugia at the Bishop's left. After the Bishop has concluded the Gospel, they withdraw to take their seats.

12. While the choir is singing the Sequence, the Clerks distribute the candles, which will be held lighted during the Gospel, from the *Sanctus* until the first ablution, and during the time of the Absolution.

13. Towards the end of the Sequence, the Deacon rises, and carries the book of the Gospel to the Altar with the usual reverences, places it in the centre, and kneeling on the predella[2] says the *Munda cor meum.* At this time the Subdeacon and two Acolytes without candlesticks, and the second Master of Ceremonies, present themselves before the Bishop, and await the arrival of the Deacon, who, without asking the Bishop's benediction, or kissing his hand (*Cærem. Epis.* ibid.), stations himself at the left of the Subdeacon, and conjointly with the others makes a reverence to the Bishop. They then proceed to the singing of the Gospel in the usual manner, except that the Subdeacon does not present the beginning of it to be kissed by the Celebrant; but having closed the Missal, consigns it to the second Master of Ceremonies, genuflects with the others, and acts in the usual manner.

ARTICLE IV.—*From the Offertory to the end of Mass.*

14. The Offertory being read, the Bishop takes his seat, and the Deacon having put on him the mitre, his

[1] Should the Bishop celebrate in his own diocese, and use the throne, the Subdeacon does not hold the book; but having sung the Epistle, retires to his seat.

[2] Or on the lowest step. (*Cærem. Epis.*)

hands are washed, and in the interim the Assistant Priest carries to the Altar the cushion, or reading-stand, with the Missal, canon, and bugia, as in chapter i. n. 41.

15. After his hands are washed, the Bishop proceeds to the Altar, and the Subdeacon takes the chalice and burse from the credence without the humeral veil, and proceeds to the Altar, where he ministers for the Offertory as usual, but without having the water blessed. (*Cærem. Epis.* lib. ii. cap. xi. n. 6.) He then stations himself at the left of the Bishop, and to the right of the Assistant Priest, a little behind.

16. The Bishop, having said the *Veni Santificator*, blesses the incense, and incenses the oblata *more solito*, the Deacon and Subdeacon assisting on either side and the Assistant Priest, in due time, removing the Missal from the Altar. After the incensing, the Master of Ceremonies puts on the Bishop's mitre. The Deacon incenses the Bishop only (*Cærem. Epis.* ibid.); and having given the thurible to the Thurifer, will hold the towel conjointly with the Subdeacon, while a servant, or some other person, in kneeling posture, pours the water on the Bishop's hands.

17. The Bishop's hands being washed, the Deacon takes off the mitre, and all three proceed *unus post alium* to the centre of the Altar, where the Deacon in due time answers the *Suscipiat*, &c.

18. At the *Sanctus* they will proceed on either side of the Bishop, the Subdeacon placing himself a little behind. At this time four Clerks, with their torches leave the sacristy, and remain at the Altar until the first ablution exclusively.

19. At the words *Quam oblationem*, the Subdeacon, having genuflected in the centre, proceeds on the Epistle side to offer incense at the Elevation, it having been already prepared by an Acolyte. (*Cærem. Epis.* ibid. n. 8.) After the Elevation, the Subdeacon returns to his place behind the Bishop.

20. When the Bishop has arrived in the *Pater noster* at the words *Et dimitte nobis*, &c., the Deacon alone goes to give the paten; and after the *Agnus Dei* he will remain

there to minister the ablution, the *Pax* not being given. The Mass is then continued as usual until the *Placeat*, as in chapter i.

21. The last *Dominus vobiscum* being sung by the Bishop, the Deacon, turned towards the Altar, sings *Requiescant in pace*, the Bishop also saying it in an undertone, according to a decree of the Sacred Congregation of Rites, Sept. 7, 1816.

22. The Bishop having said the *Placeat*, kisses the Altar, and omitting the benediction, recites as usual the last Gospel, the Ministers standing, as in chapter i. n. 58; which being finished, the Deacon puts on his mitre, and all proceed by the shortest way to the faldstool, having first made an inclination to the Cross.

23. The Bishop having taken his seat, the Ministers lay by their maniples (*Cærem. Epis.* ibid. n. 9), and the Assistant Priest his cope, which the Bishop will use at the Ablution. (Grassi, lib. ii. cap. xxxix. and Bauldry, lib. ii. chap. xi. art. i. n. 11.)[1] The two Ministers will divest the Bishop of the maniple, mitre, chasuble, and dalmatics, and vest him with the cope and mitre.

Article V.—*The Absolution at the Catafalque.*[2]

24. The Bishop being vested in cope and mitre, the two sacred Ministers make an inclination to him; the Deacon then stations himself on his left, and the Subdeacon takes the processional Cross, and placing himself between the two Acolytes with lighted candles, goes with them to the centre of the choir, preceded by the Thurifer, and Clerk who carries the vase of holy water and the ritual. Having arrived in the centre, the Thurifer and Clerk bearing the holy water genuflect, and proceed towards the catafalque. The clergy of the choir, walking two and two, follow the Cross, having first genuflected at the Altar. The Deacon,

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[1] The *Ceremonial of Bishops* (book ii. cap. xi. n. 14) supposes an Assistant Priest to assist at the Absolution vested in cope; it would therefore be more convenient to have one prepared especially for the Bishop.

[2] The alternative is allowed by the Rubrics of preparing a large Catafalque in the middle of the Church, or of only placing a portable one, or even a black cloth in front of the Throne after Mass.

wearing his berretta, attends on the left of the Bishop to raise the border of his cope. Having made the due reverence to the Altar, they follow the clergy. (*Cærem. Epis.* &c.)

25. Having arrived at the head of the catafalque, the Thurifer and Clerk place themselves on the right of the faldstool, with their faces towards the catafalque, and the Acolytes proceed with the Subdeacon to the other extremity of it, and take their places facing the faldstool (*Cærem. Epis.* ibid. n. 16), taking care to leave a passage for the Bishop and his assistants at the time of the Absolution. The choir will stand round on either side facing the catafalque, regulating their distance from it by that of the Subdeacon. The Bishop, having arrived at the faldstool, takes his seat (*Cærem. Epis.* ibid. n. 16), and the Master of Ceremonies arranges his cope, while the Deacon, having uncovered, stands on his left.

26. All being thus disposed in order, the Cantors will intone the responsory *Libera me Domine*, &c., and during its repetition, the Deacon passes to the right of the Bishop to Minister the incense, omitting the usual *oscula*. The Thurifer approaches, and the Bishop blesses the incense in the usual manner.

27. Before the choir sing the *Kyrie*, the Deacon removes the mitre from the Bishop, who rises; and when the last *Kyrie* has been sung, says in a loud voice *Pater noster*, continuing the prayer in an undertone. The Deacon then presents the aspersory, omitting the usual *oscula*, and remains standing on the right of the Bishop until he has put on his mitre. The Bishop then proceeds to make a triple aspersion at each side of the catafalque, beginning on the right; when passing the Cross of the Subdeacon, he makes an inclination, but the Deacon a genuflection. (*Cærem. Epis.* ibid. n. 18.)

28. Having aspersed the catafalque, he will restore the aspersory to the Deacon, and taking the thurible, incense the sides of the catafalque in the same order. Having returned the thurible to the Deacon, the Bishop proceeds to the faldstool, where, without mitre, he says *Et ne nos inducas*, &c., as also the Prayer, a Clerk (*Rit. Rom.*),

or the Deacon himself (*Rubr. Miss.* part ii. tit. xiii. n. 4), supporting the ritual, and another Clerk the bugia. The choir having answered *Amen,* he makes the sign of the Cross towards the catafalque, saying, *Requiem æternam,* &c. (*Rituale Rom.* and *Rubr. Miss.* ibid.)

29. The *Requiescant in pace* having been sung, the Bishop, as well on the day of the anniversary as when the corpse is present, will add: *Anima ejus et animæ omnium fidelium defunctorum per misericordiam Dei requiescant in pace* (*Rubr. Miss.* ibid. et *S. R. C.* die 2 Decembris, 1654); and having taken his seat, the Deacon puts on his mitre; they then proceed to the choir, or sacristy, to unvest. (*Cærem. Epis.* ibid. n. 23.)

ARTICLE VI.—*Of the Absolution when the Corpse is present.*

30. If the obsequies be made when the corpse is present, the Subdeacon's Cross will be stationed at the head of it (*Rit. Rom. de Exequiis*, et *S. R. C.* die 3 Septembris, 1746), and the faldstool will be placed at the feet. (*Cærem. Epis.* lib. ii. cap. xi. n. 24.)[1]

31. The Bishop being arrived at the faldstool, and the Deacon having removed his mitre, will stand and say, in a ferial tone, the Prayers *Non intres in judicium servo tuo,* &c., without changing the last two words into *serva tua,* if the corpse be that of a woman, according to a decree of the Sacred Congregation of Rites, Jan. 21, 1741. The Clerk or Deacon supports the ritual, as in No. 29. This over, the Bishop takes his seat, and will continue as above.

32. If the corpse is to be immediately carried to the grave, when the Bishop has terminated the Prayer *Deus cui proprium,* &c., the Cantors will intone the antiphon *In paradisum*, &c., acting throughout in conformity to the prescription of the Roman Ritual *De Exequiis.* On their return from the grave to the church or sacristy, the Bishop will intone without singing *Si iniquitates,* and the Cantors the Psalm *De Profundis.* (*Rituale Rom.* ibid.; *S. R. C.* 28 Julii, 1832.)

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[1] The bodies of the Faithful, not being Priests, are placed with the feet towards the Altar; but those of Priests *vice versâ.*

33. If the corpse be not forthwith carried to the grave, the Bishop, after saying the Prayer *Deus cui proprium*, &c., intones the *Ego sum,* and the Cantors the Psalm *Benedictus* (*Rituale Rom.* ibid.); and the antiphon having been repeated by the choir, the Bishop will say the *Kyrie*, and intone the *Pater noster,* aspersing the corpse three times from his place, after which he continues the ceremony, as directed in the Ritual.

34. If the corpse be that of a Cardinal, Bishop, or Prelate who is a Priest, an Emperor, or a King, &c., the prescriptions of the *Pontificale Romanum de Exequiis,* and the *Cæremoniale Episcoporum,* lib. ii. cap. xi. are to be followed.

CHAPTER IV.

MASS SUNG IN PRESENCE OF A BISHOP IN HIS OWN DIOCESE.

1. THE Bishop in his own diocese may assist at Solemn Mass either in cope and mitre, or in cappa and berretta. "*In solemnioribus festivatibus Episcopus erit semper cum pluviali . . . Poterit tamen, si magis placuerit, hujusmodi Missæ in festis minus solemnibus cum sua cappa pontificali interesse.*" (*Cærem. Epis.* lib. ii. cap. ix. n. 4.) Whether the Bishop assist in cope and mitre, or in cappa and berretta, he may occupy the throne,[1] and be assisted by an Assistant Priest and two Deacons, if possible Canons, *in habitu canonicali, sine paramentis.* (*Ibid.* n. 2, 4.) Unless the Bishop assist at the throne *vestitus sacris indumentis*, he does not use the crosier. Should a Bishop sing Mass in presence of the Bishop of the Diocese, the latter may very properly occupy the Throne, *in cappa,* and give the Celebrant permission to impart all blessings except that

[1] The Bishop will sometimes occupy the principal seat in the choir, as, for instance, when a Cardinal takes the throne (*Cærem. Epis.* lib. i. cap. xiii. n. 4), he then assists in mantelletta and mozetta, or even, when the Cardinal is a Legate a Latere, in mantelletta only. (*Ibid.* cap. iv. n. 7).

which follows an indulgence granted at the close of a sermon.

2. Whenever the Bishop is present either in cope or cappa, he should be saluted in particular, and not by a common salutation of the whole choir. According to the *Ceremonial of Bishops*, he should be saluted with a genuflection by all except Canons and the Celebrant, who make a profound inclination. (*Ibid.* lib. i. cap. xviii. n. 3.)

3. The Celebrant and his Ministers, preceded by the Acolytes, will enter the choir a little before the arrival of the Bishop. They will make the proper salutations to the Altar, and then proceed to their seats. The Celebrant and his Ministers will rise as the Bishop approaches the choir.

4. On entering the church, the Bishop will receive the aspersorium, with the usual *oscula*, from the highest Dignitary of the chapter, if at the cathedral, or from the Rector, who will have come to receive him at the entrance of the parish church. He first receives holy water himself, and afterwards asperses those present. He then goes to the Altar of the Blessed Sacrament, where, kneeling on a cushion at a "genuflexorium" prepared for the purpose, he says a short prayer. Afterwards he proceeds to the High Altar. It is proper, at least on feast-days, to play the organ when the Bishop enters the church. (*Ibid.* n. 3, 4.) The bells also should be rung.

5. Should the Bishop assist in cope and mitre, he will be vested in rochet, amice, alb, girdle, pectoral Cross, stole, and cope. These will be brought in succession by the Clerks, in the manner given in chapter ii. n. 44, page 118.

6. If the Asperges be given, the Celebrant, having aspersed the Altar, leaves his Ministers at the steps, and, accompanied by the second Master of Ceremonies, goes to present the aspersorium, with the usual *oscula*, to the Bishop. Having taken holy water himself, the Bishop asperses the Celebrant and his own Assistants. The Celebrant then returns to the Altar, asperses the sacred Ministers, and continues as usual, except that he is not accompanied by the sacred Ministers, who remain standing before the Altar.

7. In due time, the Bishop comes to the Altar with his Assistant Deacons, and gives up his staff to the Clerk, and his mitre to the second Deacon. The Assistant Deacons then retire behind the Bishop, the Ministers of the Mass three or four steps behind the Celebrating Priest, where they kneel if they are not Canons, a little in the rear.[1] The Bishop makes the Confession, and the Celebrating Priest answers him, while the Ministers of the Mass make it *inter se*. After the Bishop has said *Indulgentiam*, &c., he takes his mitre and crosier and retires to the throne, the Celebrating Priest having gone between his Ministers. He then gives up the mitre and crosier, and says with his Deacons the *Deus tu*, &c., whilst the Ministers of the Mass say it also at the foot of the Altar, for which purpose the Deacon will have placed himself at the right of the Celebrant.

8. The Assistant Priest now advances from his place in choir, and, after due reverences, takes his position at the right of the Bishop, who sits at the conclusion of the versicles. The Assistant Priest remains thus near the throne until the beginning of the Preface, when he returns to his place in choir. He is seated in choir also during the sermon; and he makes the circles with the other Canons.

9. The Thurifer in due time presents the thurible, and the Bishop puts in and blesses the incense *more solito*. This done the Thurifer retires, and having made the proper reverences to the Bishop and to the Altar, passes over to the Epistle side, where he presents the thurible to the Deacon.

10. When the Bishop is present, the Celebrant is incensed after the incensations of the Altar, as usual (*S. R. C.* Aug. 4, 1663), but with two swings only. (*Cærem. Epis.* lib. i. cap. xxiii. n. 32.) When the Bishop assists in cope and mitre, he is thrice incensed—namely, before the

[1] Dum Episcopus, Missæ per alium cantatæ assistens, Missam cum Celebrante incipit ante infimum gradum Altaris, Presbyter assistens et Diaconi assistentes ubi stare, et quid agere debent?—Resp. *Presbyter assistens cum aliis canonicis, Diaconi vero assistentes a tergo Episcopi et Celebrantis.* (*S. R. C.*)

Introit, after the Gospel, and at the Offertory; but if he assist in cappa he is incensed at the Offertory only. When the Celebrant and Bishop are both incensed, it is always the Bishop immediately after the Celebrant; the latter with two swings by the Deacon of the Gospel, and the Bishop with three swings by the Assistant Priest. The Bishop returns the reverence of the Assistant Priest by blessing him. (*Ibid.* n. 26, 27, 32.)

11. The Bishop reads from the Missal, which is held by the Clerk appointed (the bearer of the bugia assisting), four times during the Mass—viz.: 1st, the Introit; 2nd, the Epistle, Gradual, &c., and Gospel; 3rd, the Offertory; 4th, the Post-Communion. (*Ibid.* cap. xx. n. 2.) When a superior Prelate is present, out of reverence to him the book is not used. (*Ibid.* n. 3.) The book should not be held before the Bishop for the *Kyrie* and *Gloria, Credo, Sanctus,* or *Agnus Dei.* (*Ibid.* n. 4.)

12. Four times during the Mass the Canons form a circle before the Bishop, and recite with him the following —viz.: 1st, the *Kyrie* and *Gloria;* 2nd, the *Credo;* 3rd, the *Sanctus;* 4th, the *Agnus Dei.*[1] Those of the lesser dignity proceed first, but the highest Dignitaries are placed nearest to the Bishop, and retire first. On arriving and retiring, they make the proper reverences both to the Altar and to the Bishop. When they retire, the Bishop responds to their salutations by blessing them. (*Ibid.* lib. i. cap. xxi. n. 3, 4.)

These circles are only formed before a Bishop in his own diocese (*ibid.* lib. i. cap. xxi. n. 5); they are omitted in Masses for the Dead, the Mass of the Presanctified (*ibid.* n. 6), and when a superior Prelate is present (*ibid.*).

13. After the Epistle, the Subdeacon goes to kiss the hand of the Bishop, and receive his benediction. If he be a Canon, he bows profoundly, but otherwise he kneels. He will, in either case, make the proper salutations on arriving and retiring.

[1] In Rome it is customary for the Cardinals to advance for this latter circle at the *Per omnia sæcula sæculorum* before the *Pater noster.* The *Cæremoniale,* however, says, a little before the *Per omnia,* &c., before the *Pax Domini.*

14. While the Celebrant reads the Gospel, the Deacon, having placed the book on the Altar, goes alone to kiss the hand of the Bishop; he makes the proper reverences, and inclines profoundly, or kneels, according to his rank. The Bishop afterwards blesses incense as above (n. 9); but the Thurifer retires only to the middle of the choir, at some little distance from the steps.

15. The Deacon returns to the Altar, says the *Munda cor meum* on the lowest step, rises, takes the book, and descends to the pavement a little towards the Epistle side, waiting for the proper time to go for the benediction of the Bishop. The moment having arrived, the Deacon, the Subdeacon, the Master of Ceremonies, Thurifer, and Acolytes, arrange themselves as usual before going to sing the Gospel; then, having saluted the Altar, they go before the Bishop, that the Deacon may ask his benediction, Having all saluted him, and also the choir, if convenient. they all (Canons excepted), kneel *in plano* before the Bishop, and the Deacon says *Jube domne benedicere*. The Bishop gives the triple benediction sitting, without the removal of mitre or berretta; then all rise, again make the proper reverences, and go as usual to the place where the Gospel is to be sung. (*Ibid.* cap. viii. n. 44.)

16. After the Gospel, the Celebrant does not kiss the book, but the Subdeacon carries it to the Bishop, and presents it to him without making any reverence. The Bishop having kissed the Book, the Subdeacon salutes him and retires. The Bishop, if in cope, is then incensed by the Assistant Priest; if in cappa, the Celebrant is incensed.[1]

17. If after the sermon an indulgence granted by the Bishop be published, the Deacon, standing alone at the foot of the Altar, and being turned and inclined towards the Bishop, sings the *Confiteor* to its proper notation, given in the Appendix, from the *Ceremonial of Bishops*, book ii. chap. xxxix. At the *Tibi Pater* and *Te Pater*, if

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[1] Post Evangelium Celebrans debet thurificari, non vero Episcopus cum cappa. (*S. R. C.* 4 Aug. 1663. See also Merati, part ii. tit. vi. n. 5 in lit. q.)

a Canon, he inclines profoundly; if not a Canon, he genuflects.[1] The *Confiteor* being finished, the Preacher, who during the singing of it remained kneeling in the pulpit, rises and publishes the Indulgence in the proper form. Should the Bishop himself have preached, then the Assistant Priest, standing at his right hand, will announce the Indulgence. (*Ibid.* n. 50, 51.) The Bishop (his mitre having been removed) sings the Prayer *Precibus et meritis*, &c., the book being held by a Clerk vested in cotta. (*Ibid.* lib. i. cap. xxv. n. 2.) Afterwards the Bishop re-assumes the mitre and staff, and gives the benediction, *Et benedictio*, &c. An Archbishop gives his benediction uncovered, having saluted the Cross, held by a Clerk kneeling, with the figure of our Lord turned towards the Prelate. (*Ibid.* n. 3, 4.)

18. The Bishop blesses the water to be put into the chalice. The Subdeacon kneeling, presents the cruet from the Altar; if, however, it cannot well be seen by the Bishop, he will take it to the throne.

19. After the incensing of the Altar, the Deacon incenses the Celebrant with two swings; he then goes to where the Bishop is, and presents the thurible to the Assistant Priest, who incenses the Bishop with three swings.[2] The Deacon retakes the thurible, and having incensed the Assistants of the Bishop with two swings each, proceeds with the rest as usual.

20. For the Elevation the Bishop, if at the throne, will advance to kneel at the "genuflexorium" prepared in the centre of the choir before the Altar, where the second Deacon takes off his mitre. At his arrival, the Subdeacon will retire a little to the Epistle side, and turn himself towards that of the Gospel, in such a manner as to have his back towards neither the Altar nor the Bishop. When the Deacon and Subdeacon kneel before the Elevation, the Bishop's zucchetto is taken off by his Master of Cere-

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[1] An si Episcopus assistat cum cappa debeat stare cum bireto, an sine, dum cantatur confessio?—Resp. *Juxta Cæremoniale capite cooperto.* (*S.R.C.*)

[2] An si Episcopus assistat cum cappa debeat stare cum bireto vel sine, dum incensatur a Presbytero assistente?—Resp. *Sine bireto.* (*S. R. C.*)

monies, who replaces it when the chalice is replaced on the Altar, at which time also the Bishop and his Assistants return to the throne.

21. The Assistant Priest first before the Deacon, receives at the Altar the *Pax* from the Celebrant. He gives it afterwards to the Bishop, who himself gives it to his Assistant Deacons. The Assistant Priest, having given the *Pax* to the Bishop and returned to his place in choir, gives it to the Subdeacon, who gives it to the choir as usual. (*Ibid.* lib. i. cap. xxv. n. 8—10.)

22. After the Celebrant has said *Placeat Tibi*, &c., he retires a little towards the Epistle side; the Bishop, remaining at his seat, stands covered, and gives the solemn benediction, saying: *Sit Nomen*, &c. The Celebrant, turned towards the Bishop, inclines himself profoundly; the Deacon and Subdeacon kneel, unless they are Canons. The Deacon should be on a step lower, to the left of the Celebrant, and the Subdeacon on a still lower step, to the left of the Deacon, so as to form with the other Ministers a semicircle on that side opposite the Bishop. When the Bishop begins the words of the benediction, all kneel, with the exception of the Celebrant and Canons.

23. The Bishop will unvest at the place where he vested, and retire as usual.

CHAPTER V.

SOLEMN MASS FOR THE DEAD, SUNG IN PRESENCE OF THE BISHOP.

1. When the Bishop desires to assist at Solemn Mass for the Dead, he may be either vested in the usual manner, the cope being of black or purple; or he may retain his violet cappa. The cassock, mozzetta, etc., should be black at mortuary and other penitential offices. Having made the Confession *more solito*, with the Celebrant, he goes with his Assistants to his seat, which should be covered with cloth (but not silk) of purple colour. (*Cærem. Epis.* lib. ii. cap. xii. n. 1.)

2. When the Celebrant sings *Dominus vobiscum* before

the Collect, the Bishop goes to the genuflexorium before the Altar, where at the *Oremus* he kneels, and, being uncovered, remains there until the end of the Collect, when he returns to his seat. Then, and not before, the Assistant Priest will go to his seat at the throne. (*Ibid.* n. 2.) Up to this time he has been with the Canons in the choir seats.

3. At the Offertory, the Bishop puts incense into the thurible, saying, *Per intercessionem*, &c.; he is also incensed by the Assistant Priest after the Celebrant. The *Sanctus* being said, the Bishop goes to the genuflexorium, and remains kneeling until the *Agnus Dei*, exclusively, when he returns with his Assistants to the throne, where they say it without striking the breast. At this function the Canons do not form circles round the Bishop, to repeat with him the various parts of the Mass. At the Post-Communion the Bishop again goes to the genuflexorium, where he kneels until the end of the Prayer; he then returns to his seat, and neither gives the benediction nor publishes an Indulgence. (*Ibid.* n. 3—5.)

4. The Mass being finished, if a sermon be given, the Preacher does not ask a benediction from the Bishop; but having made a reverence to the Altar and to the Bishop, goes to the pulpit to deliver it. This over, should the Bishop have assisted in cappa, and desire to give the Absolution, he is divested of his cappa, and vested in amice upon the rochet or cotta, pectoral Cross, stole, black cope, and simple linen mitre. All things being ready, he proceeds as in chapter iii. art. v. page 133. (*Ibid.* n. 5.)

CHAPTER VI.

PONTIFICAL VESPERS BY A BISHOP NOT IN HIS OWN DIOCESE.

ARTICLE I.—*Preparations.*

1. *In the Sacristy*, copes for the Assistants and Cantors.
2. *The High Altar* is prepared as in chap. i. n. 2, page

87, and on it are placed the cope (extended), the stole, pectoral Cross, girdle, alb, and amice; all of which should be covered with a veil of the same colour as the vestments. *A parte Evangelii* the costly mitre is placed, as also the veil for the Clerk who holds it: and *a parte Epistolæ*, the plain mitre.

3. *On the Credence*, the candles for the Acolytes, the choir-book, the canon for the benediction, and the bugia. *A parte Epistolæ*, the faldstool and cushion for the Bishop, as in chap. i. n. 7, page 88.

4. *In the Choir*, two stools for the Cantors in Copes;[1] in their proper places, the Thurible and incense-boat; and in a suitable situation, a small grate of fire, with tongs.

ARTICLE II.—*Departure from the Sacristy to the beginning of Vespers.*

5. The Cope-men, being vested, issue from the sacristy, with heads covered, preceded by the second Master of Ceremonies, and followed by the Clerks appointed to serve the Bishop: should they pass before the Altar of the Blessed Sacrament, they will make a genuflection. Having arrived at the High Altar, the cope-men, being arranged in a straight line, make a genuflection; the two Assistants then consign their berrettas to the second Master of Ceremonies; and the first places himself at the right, and the second at the left of the Bishop's seat, where they remain standing, with hands joined, and their faces turned towards the people. The two Cantors proceed to their seats, where they remain facing the Altar. The Clerks, after making their genuflection, retire to their places.

Note.—In those churches where it is customary for the Cope-men to vest at the Altar and not in the sacristy, two copes are prepared upon the credence for the Assistants, and the others are placed upon the stools. The two Priests appointed to assist the Bishop, vested in cotta, with their

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[1] The number of the Cope-men varies, according to the solemnity of the Feast, from two to six. Their position in the choir is in front of the Altar, on either side of the entrance to the Sanctuary; that is, if they who act as assistants do not sit on the steps of the Altar (See No. 10, page 146).

berrettas in their hands, issue from the sacristy, preceded by the second Master of Ceremonies, and followed by the Clerks, who aid the Bishop. Having arrived at the Altar, and genuflected at the centre, they station themselves as above at the sides of the faldstool, and having given their berrettas to the Master of Ceremonies, they put on their copes, aided by the Acolytes. They then await the Bishop *more solito*. Whilst the Bishop is vesting, the Cope-men, aided by the Acolytes, put on their copes.

6. The Assistants and Cantors being thus arranged, the Bishop, accompanied by the first Master of Ceremonies, proceeds to the High Altar (observing all those rules which we have given in chap. i.), then to the faldstool, where he will be saluted by the Assistants and Clerks.

7. The Bishop having taken his seat, the second Master of Ceremonies will proceed to the Altar to distribute the vestments amongst the Clerks, and all will proceed as in chap. i. (page 91), except that the Bishop does not wash his hands. When the Bishop rises to put on the amice, the Master of Ceremonies unlaces his train, and allows it to sweep the ground. The Bishop being vested, and having on the costly mitre, the two Assistants make a reverence to him, and then change-places; that is, the first proceeds to the left, and the second to the right of the Bishop, standing with their faces towards the people.

8. This being completed, the two cantors, vested in copes, proceed to the centre, genuflect, and station themselves before the Bishop. At this moment the Assistants place themselves between the two Cantors, and thus all standing in a straight line make a reverence to the Bishop; the first Assistant will take off his mitre, and the Bishop, rising up, will face the Altar with the Cope-men, having the first Assistant on the right, the second on the left, and the Cantors behind.

Article III.—*From the commencement of Vespers to the Conclusion.*

9. The Bishop, having turned towards the Altar, says in secret the *Pater noster* and *Ave Maria*, the two Clerks

presenting themselves before him, one with the choir-book, and the other with the bugia. Having finished the *Ave Maria,* he will sing *Deus in adjutorium,* &c., the first Assistant raising the border of his cope, to enable him readily to make the sign of the Cross. At the *Gloria Patri* all incline towards the Cross. The *Deus in adjutorium* being sung, the first Cantor approaches the Bishop's right, to give him the tone of the first antiphon; this being done, both pause behind the Bishop; the two clerks, who hold the book and the bugia, will, after the intonation of the antiphon, make a reverence to the Bishop, and having deposited all on the credence, retire to their places.

10. Whilst the *Dixit Dominus* is being intoned, the Bishop takes his seat, as in chap. i. n. 25. The Master of Ceremonies arranges the Bishop's cope in such a manner as to cover the faldstool; and the first Assistant puts on the plain mitre. Then the two Assistants stand between the Cantors, and all in a straight line make a reverence to the Bishop, and a genuflection at the centre. The two Assistants sit down on the steps of the Altar, in such a manner that the first may be the nearest to the Bishop; the second Master of Ceremonies presents their berrettas to them. The Cantors, having mutually saluted, proceed to sit down in their places.

11. The first Master of Ceremonies stands at the left of the Bishop during the entire Vespers, and intimates to him when to incline his head, as at the *Gloria Patri,* at the names of JESUS, Mary, &c.

12. The five Psalms being terminated, the Cantors rise and proceed to the Altar; the two Assistants rise also (giving their berrettas to the second Master of Ceremonies), and station themselves between the former. They all genuflect to the Altar, and proceed in front of the Bishop, observing to make an inclination to him. The Bishop rises, and turns towards the Altar, having the first Assistant on the right, and the second on the left. The last Cope-man, having received the choir-book from the second Master of Ceremonies, sings the *Capitulum* in the place where the Epistle is usually sung. (*Cærem. Epis.* lib. ii. cap. i. n. 2.)

13. The little chapter over, the first cantor pre-intones the Hymn for the Bishop, who, upon taking his seat, has his mitre taken off by the first Assistant. He then rises, turns towards the Altar, with the Assistants at his sides, as above, and intones the Hymn (*Cærem. Epis.* ibid.) out of the choir-book, sustained by a Clerk, another holding the bugia.

14. The Hymn being intoned, the Bishop and Assistants in copes remain standing, and facing the Altar. The Cantors, having genuflected in the centre, proceed to their places, and the Thurifer prepares fire in the thurible.

Note.—If the Hymn be the *Veni Creator Spiritus*, or the *Ave Maris Stella*, the Bishop, having intoned it, will kneel down before the faldstool, on a cushion prepared for him by the Master of Ceremonies, and will remain kneeling with the Assistants until the conclusion of the first strophe. The Cantors will advance to kneel down on the lowest step of the Altar. The first strophe being finished, all will rise up, and remain standing until the conclusion of the Hymn. (*Cærem. Epis.* ibid. n. 12.) The Cantors, having made a genuflection, will return to their places.

15. At the conclusion of the Hymn, the Cantors proceed to the centre to sing the versicle, making a genuflection before and after. They then proceed to the faldstool, when the first Cantor gives to the Bishop the tone for the antiphon of the *Magnificat:* having returned to the centre, they genuflect, retire to their seats, and sit.

16. After the intonation of the antiphon, the Bishop sits down, and the first Assistant puts on him the costly mitre with the usual reverences; the two Assistants then change places. The Thurifer now approaches, and having made an inclination to the Bishop, presents the thurible, remaining in a kneeling posture (Bauld. lib. ii. cap. i. n. 11), until the incense has been blessed. The first Assistant ministers with the boat. In the mean time, the Acolytes, with the second Master of Ceremonies, proceed in front of the Bishop, and the Thurifer, having obtained the incense, places himself behind the Acolytes to the right of the

second Master of Ceremonies; then all unitedly make a reverence to the Bishop, and proceed to the centre.[1]

17. At the intonation of the *Magnificat* the Bishop rises with the mitre, and makes the sign of the Cross, the two Assistants at the same time raising the borders of his cope. (*Cærem. Epis.* ibid. n. 14.) Whilst the Bishop is making the sign of the Cross, the Cantors rise, and having genuflected, present themselves before him. Having saluted him, they change places, the first Cantor taking his position at the side of the first Assistant, and the second Cantor at the side of the second Assistant. They proceed before the Altar, where the Bishop makes a profound inclination,[2] and the Assistants, Cantors, Acolytes, Thurifer, and Masters of Ceremonies, a genuflection.

18. The Cope-men, having made the due reverences to the Cross, change place, and proceed in the following order to the Altar, where the Blessed Sacrament reposes.[3] The second Master of Ceremonies goes first, having the Thurifer at his left; the Acolytes follow, then the Cantors, the Master of Ceremonies, and next the Bishop, between his two Assistants, who raise the borders of his cope, while the mitre and train-bearer follow.

19. The Ministers, on issuing from the Sanctuary, put on their berrettas, and again take them off on arriving at the Altar of the Blessed Sacrament. At the steps, the first Assistant takes off the Bishop's mitre and zucchetto, and all unitedly genuflect *in plano*. The cushion is not placed for the Bishop, as he genuflects on the floor itself. (*Cærem. Epis.* lib. i. cap. xv. n. 5.) The Altar will be incensed as usual, all (save the Bishop and his Assistants) standing so as to face each other. The incensing finished, they make an inclination and descend *in plano*, where all genuflect. The first Assistant puts the zucchetto and mitre

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[1] During the antiphon, the acolytes may proceed to the corners of the Altar, and turn back the Altar-cover, folding it in the middle. (See note 3, page 65.)

[2] It will be observed, that these rules always suppose that the Blessed Sacrament is not in the Tabernacle at an Episcopal function, otherwise the Bishop would make a genuflection.

[3] Should the Holy Sacrament repose at the Altar at which Vespers are sung, then that Altar only, and no other, is incensed.

on the Bishop, and the whole will depart in the same order in which they came. If there be occasion to incense another Altar, they will act as at that of the Blessed Sacrament, except that the Bishop takes off only his mitre *in plano*, receives it again on the predella, and omits the genuflection.

20. The incensing of the Altar of the Blessed Sacrament, and also of the second one to which we have referred, being finished, they all proceed to the High Altar in the manner in which they departed. On arriving in choir, the Acolytes and Cantors separate, but the second Master of Ceremonies and the Thurifer retire *a parte Epistolæ*. The Bishop, with his Assistants, having arrived before the Altar, the first Assistant takes off the mitre. The Bishop makes a profound inclination, and all the rest a genuflection. The Acolytes afterwards proceed to deposit their candlesticks on the credence, the Bishop and his Assistants ascend the predella, and the others continue in their present places, but facing one another. The incensing (which is made as usual) being completed, the Bishop, standing at the Altar *a parte Epistolæ*, receives the costly mitre; then proceeding to the centre, he makes, with his Assistants, an inclination to the Cross, descends *in plano*, where having again made the due reverences, they retire to the faldstool.

21. The Bishop standing up and facing the people, is incensed by the first Assistant; he then sits down, and the first Assistant having presented the thurible to the Thurifer, as soon as the Bishop has been incensed, takes off his mitre. Then the Bishop rises and turns towards the Altar, having the two Assistants at his sides, and so remains until the *Sicut erat*. The Bishop having been incensed, the second Cantor genuflects in the centre, and retires to his seat, where he remains standing; and the first receives the thurible from the Thurifer, and incenses first the Assistants (who for this purpose will turn towards him), and then the second Cantor. The Thurifer, in the mean time, raises the right border of his cope. The first Cantor, having returned to his seat, will be incensed by the Thurifer, who will also afterwards incense the Master of Ceremonies, the Clerks, and people.

22. At the words *Sicut erat* of the *Gloria Patri*, the Bishop takes his seat (the Cantors doing the same), and the first Assistant puts on him the costly mitre. Both Assistants remain at the side of the faldstool, with their faces towards the people, until the antiphon is repeated, when the first Assistant takes off the mitre. The Bishop then rises, and with his ministers turns towards the Altar to sing the Prayer. A Clerk holding the choir-book, and another the bugia, are stationed between the Acolytes, with their candles. The Cantors also assist at the Prayer; they rise simultaneously with the Bishop, genuflect in the centre, and proceed behind the two Assistants.

Note.—Should there be Commemorations, the Cantors proceed to the centre at the conclusion of the first Prayer, and at the proper time intone the versicles belonging to each Commemoration; they remain there until they have sung the *Benedicamus Domino*.

23. At the conclusion of the Prayer the Cantors proceed to the centre to sing the *Benedicamus Domino*. (*Cærem. Epis.* lib. ii. cap. i. n. 18.) The Acolytes, when the Prayers are finished and the *Dominus vobiscum* recited, make a reverence to the Bishop, together with the Clerks who hold the book and bugia, convey all to the credence, and retire to their places. This being done, the second Master of Ceremonies places on the centre of the Altar the canon, open at the *Sit nomen Domini*, &c., and also the bugia.

24. After the *Benedicamus Domino*, the Cantors genuflect, and proceed before the Bishop, who, having taken his seat, receives the costly mitre from the first Assistant. Then all, standing in a straight line, make an inclination to him, and change their places, the first proceeding to the right, and the second to the left of the Bishop. This being done, the Bishop rises, having the Assistants at his sides; when arrived at the Altar, without taking off his mitre, he makes a profound inclination, and the others a genuflection. He ascends the predella, accompanied by the two Assistants, and pronounces the Benediction *more solito*. The Cantors remain *in plano*.

25. Having pronounced the Benediction, the Bishop descends *in plano* with the Assistants, and having made

the due inclination to the Cross, retires to the faldstool; where having taken his seat, the Cope-men make a reverence to him. The Cantors pause in front of the Bishop at a little distance; and the two Assistants, having changed places, proceed to unvest the Bishop, as in chap. i. After the first Assistant has vested the Bishop in the mantelletta and pectoral Cross, all, being arranged in a straight line, make a reverence to him, then proceed before the Altar, and genuflect simultaneously with the Acolytes and second Master of Ceremonies; thus proceeding to the sacristy in the same order as they left it, the Bishop also doing the same.

Note 1.—Should the Assistants and Cantors have vested at the Altar, the Vespers having terminated, and the Bishop having arrived at the faldstool, they all conjointly make a reverence to him. The Cantors, having genuflected in the centre, proceed to the stools to take off their copes, and the Assistants will do the same after the departure of the Bishop.

Note 2.—Should Cardinals assist at Vespers or Mass, in such case, before the commencement of the Vespers, the Bishop will wait until they have arrived at their places, and will make an inclination to them before the function commences, and before pronouncing the benediction, as if asking their permission. During the Vespers the bugia will be dispensed with. The Cardinals will be incensed with three swings.

CHAPTER VII.

VESPERS SUNG BY A BISHOP IN HIS OWN DIOCESE.[1]

THE present chapter assumes that the Bishop officiates solemnly at the first Vespers of a Feast, the High Mass of which he will celebrate on the next day, or at the second Vespers of Easter Sunday, Christmas day, the Titular

[1] A Coadjutor Archbishop or Bishop officiates precisely in the same manner as one not in his own diocese. (*S. C. R.*)

Saint of the Church, and the Patronal Feast of the Place. Should he sing the first Vespers, and not solemnly celebrate on the morning after, the following differences of ceremonial will be observed:—1. Only four or six of the Canons will be vested in copes; the Assistant Priest and Deacons to the throne will be *in habitu canonicali.* 2. The antiphons of the Psalms will not be distributed in the same order, nor by a Subdeacon, but by one of the Canons, or another person, according to the custom of the Church; the first will be pre-intoned to the Bishop, and the rest to the Canons in choir, according to their dignity. The *Capitulum* will be sung by one of the Cantors, either in his place or elsewhere as usual. The Assistant Priest does not hold the book when the Bishop sings from it, but a Clerk in cotta. (*Cærem. Epis.* in loc.)

1. The Altar should be prepared as for solemn Mass, also the throne, and seats for Assistants to the Bishop. The Episcopal vestments and mitres should be placed in due order upon the Altar; the crosier near the throne; the Acolytes' candles lighted, the choir-book, the canon and the bugia upon the credence; the vestments for the Canons at their seats or stalls; those for the Assistant Priest and Deacons in convenient places; and the copes for the Cantors in the sacristy; a cushion for the Bishop before the Altar; and the stools each side in front of the Sanctuary for the Cantors. The Most Holy Sacrament should, if possible, be removed from the Altar at which the Bishop is to officiate.

2. The Ministers of the Bishop are the Assistant Priest, the two Deacons to the throne, and the Clerks charged with the book, bugia, mitre, and crosier: these latter may be vested in copes where it is customary. (*Cærem. Epis.* lib. i. cap. xi. n. 1.) The gremial veil is not used at Vespers.

3. The sacred Ministers fulfil the same functions as when the Bishop occupies the throne at High Mass. (See chap. ii. art. ii. page 109.) The Assistant Priest will hold the book when the Bishop has to sing from it, present the boat when required, and incense him as usual. He will intone the third antiphon when it has been pre-

intoned for him by the Cantor. The Assistant Deacons are charged with the mitres, to put them on and take them off at the proper times; they will vest and unvest the Bishop, assist on either side at the incensing of the Altar, &c. They arrange the Bishop's cope when he sits down, raise the borders of it when he walks, and hold them back when he makes the sign of the Cross, blesses incense, &c.

4. The Clerks of the book and bugia will advance before the Bishop whenever he has to read or sing—namely, at the first antiphon; for the commencement of the Hymn; for the antiphon before the *Magnificat;* for the Prayers; and for the Episcopal Benediction after the *Benedicamus Domino;*—unless on any of these occasions he wishes to depend upon his memory. The Clerk having the crosier should be ready to present it whenever the Bishop passes from the throne to the Altar, or from the Altar to the throne; at the processions from one Altar to another during the *Magnificat;* and when the Bishop gives his benediction. The Clerk of the Mitre will remember that the Bishop receives the mitre—1st, when vested; 2nd, when he sits for the five Psalms; 3rd, at the antiphon before the *Magnificat;* 4th, after the incensing of any Altar; 5th, when he is incensed; 6th, at the *Sicut erat* of the *Magnificat;* and 7th (unless an Archbishop), for the benediction after the *Benedicamus Domino.* The plain cloth of gold mitre is only used by the Bishop when he sits throughout the five Psalms,—at all other times he takes the costly one. The Acolytes will not assist with their candles for the little chapter, as the Bishop officiating does not sing it. The candles are not placed on the steps of the Altar, but on the credence. They are not extinguished.

5. A little before the arrival of the Bishop, those of the clergy who do not go to receive him, proceed *more solito* to their places in the choir. The Bishop, having been received at the entrance of the church in the manner given for Pontifical Mass (art. iii. page 119), and having prayed before the Blessed Sacrament, is then conducted to the Altar at which the Vespers are to be celebrated.

He then prays for a short time, during which the Canons and Assistants take their vestments, "*post Episcopum stantes.*" This over, the Bishop having saluted first the Cross and then the Canons, withdraws to his seat to vest. (*Ibid.* lib. i. cap. xv. n. 6.) In the mean time, The Clerks appointed proceed to the Altar for the distribution of the vestments (see chap. ii. art. iii. page 121), and the Assistant Deacons divest the Bishop of his cappa. The vestments being brought, the Assistant Deacons vest the Bishop *more solito* in amice, alb, girdle, pectoral Cross, stole, cope, precious mitre, and the Assistant Priest puts on the ring. In the mean time the organ may be played. Towards the conclusion of the vesting of the Bishops, the Cantors in copes arrive from the sacristy and take their customary places. Being vested, the Bishop sits some few moments; then, before rising, the mitre is taken, and all say *secreto* the *Pater* and *Ave;* after which the Bishop intones the *Deus in adjutorium,* &c. (*Ibid.* lib. ii. cap. i. n. 4, 5.)

6. The antiphons are pre-intoned by a Subdeacon, or some other person (*in habitu in quo reperitur*), who, according to the custom of the place, fulfils this office; he is each time conducted by a Master of Ceremonies, and makes the proper reverences in *accessu et recessu,* to the Altar and to the Bishop. (*Ibid.* n. 7.) The first antiphon is pre-intoned to the Bishop; the second, to the first Assistant Deacon; the third, to the Assistant Priest; the fourth, to the first Canon in the choir; and the fifth, to the second Assistant Deacon. When the Canon in choir, to whom the antiphon is announced, rises, all the clergy in the choir rise at the same time, but the Assistants at the throne remain sitting; but when, on the contrary, the antiphon is announced to one of the Assistants at the throne, they (at the throne) rise, but the clergy in choir remain sitting. When he who has intoned the antiphon sits, all sit. At the end of any Psalm, the antiphon may be repeated by the organ, provided some member of the choir take it up *clara voce.* (*Ibid.* n. 7—10.)

7. He who pre-intoned the antiphons is conducted, with the proper reverences, to the place where the Epistle is

sung at Mass, where, holding the book himself, he sings the *Capitulum.* During this, all stand uncovered, except the Bishop, who retains the mitre until some other Canon, or person appointed according to the custom of the place, has been conducted before him, and has pre-intoned the Hymn; he is then divested of the mitre, and repeats it. (*Ibid.* n. 10, 11.)

1. The antiphon of the *Magnificat* is pre-intoned to the Bishop by the Subdeacon or other person who announced those of the Psalms. The Bishop, having repeated it, sits, receives the mitre, and blesses the incense, while the choir continue the antiphon. In the mean time, two Acolytes proceed to the Altar to turn back the Altar-cloth or cover. (*Ibid.* n. 12, 13.)

9. When the choir commence the *Magnificat,* the Bishop rises with the mitre, and having made the sign of the Cross, takes the crosier in his left hand, and advances between his Deacons to the foot of the Altar. The crosier being taken from him by the Clerk, and the mitre by the second Deacon, he makes the proper reverence, and goes up to the predella, where he kisses the Altar, and receives the thurible from the Assistant Priest. He incenses the Altar *more solito,* assisted on either side by his Deacons. (*Ibid.* n. 14.)

10. The incensing finished, the Bishop returns to the throne, is incensed by the Assistant Priest, and his mitre being taken off, he remains standing, and holding the crosier with both hands, until the end of the *Magnificat.* In the mean time, two Acolytes go to the Altar and extend again its cover or veil. The Subdeacon, or other person who pre-intoned the antiphons, accompanied by the Thurifer, insenses the Assistant Priest, Deacons to the Throne, the Canons, and others, in the usual order. At the *Dominus vobiscum,* the incensing, if not concluded, must be brought to a close: the choir may be advised to prolong the *Magnificat* to a convenient length. (*Ibid.* n. 15, 16.)

11. While the antiphon is being repeated by the choir, the Bishop having given up the crosier sits, and receives the mitre: this over, the mitre is taken, the Bishop rises

and sings the Prayer with joined hands, having the Acolytes with their candles, and the other Ministers before him to hold the book and bugia. After the response to the *Benedicamus Domino*, the Bishop gives his solemn benediction, as at the end of Mass. (*Ibid.* n. 17—19.)

12. The antiphon of the Blessed Virgin Mary is not sung at the Pontifical Vespers. Should Benediction of the Most Holy Sacrament follow, as soon as the preparations shall have been completed, the Bishop will advance to the foot of the Altar, accompanied by his Deacons, where having resigned the crosier and mitre, he will proceed according to the prescribed form. Should the Benediction of the Most Holy Sacrament not follow the Vespers, then the Bishop will unvest *more solito*, at the throne or the faldstool. The Canons will take off their vestments at their places, and in due time accompany the Bishop beyond the church door, the organ meanwhile playing joyously.

CHAPTER VIII.

VESPERS SUNG IN PRESENCE OF A BISHOP IN HIS OWN DIOCESE.[1]

1. The Bishop may assist at Vespers as at Solemn Mass, vested in cappa and berretta. He will be attended by an Assistant Priest and two Deacons of honour, who will wear their usual habit of the choir. (*Cærem. Epis.* lib. ii. cap. ii. n. 4.) They are vested in cope and dalmatics only when the Bishop himself officiates at the first vespers of a Feast of which he will sing the Mass (*Ibid.* cap. i. n. 4; cap. ii. n. 2), or at the second Vespers of the Feasts named above (chap. vii. page 151). The Bishop will be received as in the preceding chapter, No. 5, page 153.

[1] A Coadjutor Bishop, or one not in his own diocese, when present at Solemn Vespers, may take the principal seat amongst those in choir. He is vested in rochet and mantelletta. (*S. C. R.*)

2. Before commencing, the Officiant will demand the Bishop's permission by making an inclination. The antiphons and Hymn are pre-intoned, as usual, by the Cantors, and not by him who announces them, when the Bishop himself officiates. The little chapter is not sung by the Officiant, but by a Cantor, usually in the place of the Epistle, at Mass. (*Ibid.* n. 2—7.)

3. During the antiphon before the *Magnificat*, the Bishop blesses the incense at the throne, as at Mass. The Officiant having incensed the Altar, is then incensed, standing at the Altar, as at Mass, with two double swings, by the senior Cope-man. The Assistant Priest then incenses the Bishop with three swings, and the rest proceeds as at other times.

4. After the *Benedicamus Domino*, and without *Fidelium animæ* being said, the Bishop gives his solemn benediction.

CHAPTER IX.

A BISHOP'S PRIVATE MASS.

ARTICLE I.—*Preparations.*

1. WHEN the Bishop is about to celebrate a Private Mass, he should vest at the Altar, and not in the sacristy (*Cærem. Epis.* lib. i. cap. xxix. n. 1.); the following vestments will therefore be placed on the centre of the Altar —viz., the chasuble and stole of the proper colour for the Mass, the pectoral Cross, girdle, alb, and amice. The maniple may be laid apart towards the Gospel side; at Masses for the Dead, it will be placed with the other vestments. The Bishop uses no other Episcopal ornaments than the pectoral Cross and the ring. (*Ibid.*) The Altar should be furnished with a Cross, and on solemn Feasts four candles; on less solemn occasions two will suffice. (*Ibid.* n. 4.) The Altar-cards should be removed, and be replaced by the canon open at the *Aufer a nobis;* the Missal should be prepared *in cornu Epistolæ.* Should the instrument of the *Pax* be required, it will be placed, together with a small napkin, on the credence. When

the Bishop says Mass at an Altar where the Blessed Sacrament is exposed, he will vest in the sacristy. (Baldeschi, vol. i. cap. x. n. 8.)

2. *Upon the credence*, which is prepared as usual, the following will be placed—viz., the chalice and its appurtenances; the maniple (if it be not placed upon the Altar); the cruets of wine and water; the ewer of water, basin, and towel upon a salver; the bugia and canon (if not already placed upon the Altar); a silver plate for the zucchetto, and the small bell. The vase of holy water and aspersory may be required at the entrance of the church.

3. A *genuflexorium* and cushion should be placed at a convenient distance before the middle of the Altar, at which the Bishop may make his preparation and thanksgiving. Should any Dignitaries assist, convenient seats will be placed for them. Should the number of Chaplains or servers be limited, two large candelabra with candles for the Elevation should be placed before the Altar.

Article II.—*The Mass.*

4. To serve this Mass there should be at least two Chaplains (*capellani*) vested in cotta (*Cærem: Epis.* ibid. n. 2), one of whom should be in sacred orders. (Baldeschi, ibid.) They will make the responses, transfer the book, cover and uncover the chalice when necessary, minister the towel at the washing of the hands, and do all else necessary to the end of Mass. (*Cærem. Epis.* ibid. n. 5.)

5. Should there be three Chaplains, two of them, kneeling at the sides of the Altar, hold lighted torches during the Elevation of the Most Holy Sacrament; whilst the third assists the Bishop, and rings the bell thrice at each Elevation: it is not rung at any other time during the Mass. (*Ibid.* n. 6.) If there be not three Chaplains, the two candles may be held by other persons becomingly dressed; or they may be placed upon candelabra, and be extinguished after the Communion. (*Ibid.* n. 7.)

6. The Bishop twice washes his hands during Mass—after the Offertory and after the Communion. (*Ibid.* n. 10.) He also washes them after the preparations, when he has taken off the mozetta, or mantelletta; and after the un-

vesting at the end of Mass, before he receives the mozetta, or mantelletta: such is the practice at Rome. The second Chaplain ministers the water, and the first the towel upon a salver (Baldeschi): or, as the *Ceremonial* gives it: "*Semper in lotione, familiaris aliquis ministrat aquam, et pelvim; capellani vero mantile.*" (*Ibid.* n. 10.)

7. The Chaplains will genuflect whenever the Bishop does so, or makes a profound inclination to the Cross; not being *sacris induti*, they will follow the ordinary rule, and kneel from the commencement to the end of the Confession (*Rubr. Miss.* tit. ii. n. 6); and at the Elevation and Communion. (Bald. ibid. n. 5.)

8. When giving anything to the Bishop, they should first kiss that which is given, and then the Prelate's hand; but in receiving anything, they should first kiss the Bishop's hand, and then the thing received. In Masses for the Dead, these *oscula* are omitted. (Bald. ibid.)

9. When the Bishop uses the zucchetto during Mass, the second Chaplain takes it off immediately before the Preface, and puts it on again after the Ablution. Should the Bishop not have the faculty, it is taken off after he has received the chasuble, and put on again before he has unvested. (Bald. ibid. n. 8.)

10. All things being prepared, the Bishop is informed of it by the first Chaplain, who presents him the aspersory at the door of the church. The Bishop makes a short prayer before the Blessed Sacrament, and then kneels at the genuflexorium to read the preparations for Mass; the Chaplains not engaged holding the book and bugia remain kneeling, a little behind. The Bishop then washes his hands, and advancing to the foot of the Altar, vests for Mass. The Chaplains present the vestments, which are to be kissed by the Bishop, and vest him in due order.

11. When the chasuble has been taken from the Altar, the second Chaplain takes the chalice from the credence, and places it upon the Altar, in the same manner as for the ordinary Low Mass; some authors, however, enjoin the chalice to be brought to the Altar whilst the Bishop is saying the *Credo;* or, if there be no *Credo*, during the Gospel. The Chaplain, who is placed on the left of the

Bishop, will be careful to take the maniple, in order to be ready to place it, with the usual *oscula*, on the Bishop's arm, after the *Indulgentiam*. (*Rubr. Miss*) In Masses for the Dead, the Bishop will have received it when vesting, at the same time as a simple Priest. (*Rubr.* ibid.)

12. The Chaplains will remain near enough to the Bishop to respond, turn over the leaves of the book, &c. When there are two to perform these offices, and the Bishop is in the middle of the Altar, they remain, one on his right and the other on his left; but if the Bishop be on the Epistle side, they both remain at his right; and if on the Gospel side, they remain at his left, so that the Bishop may alvays be the nearest to the centre of the Altar.

13. If at the Bishop's Mass some Prelate or Prince be present, then none will kiss the text of the Gospel save the Bishop himself. Should a Cardinal or superior Prince assist, then some other Missal should be carried, that he may kiss it, and not the one used by the celebrating Bishop. The Chaplain who carries the book to be kissed should not make a salutation before, but only after having closed it; he will genuflect according to the dignity of the person to whom he carries it. (Bald. ibid. n. 6.)

14. If there be present a Cardinal, Prince, or greater Prelate than the Bishop celebrating, after the *Agnus Dei*, the second Chaplain, having taken the instrument of the *Pax* with the napkin, kneels upon the predella at the right of the Bishop, and after he has said *Pax tecum*, responds *Et cum spiritu tuo*. The Bishop having kissed the instrument, he carries it to be kissed by the Cardinals or Princes who assist; he will commence with the highest Dignitary, and say to each, *Pax tecum*, observing not to make a sign of reverence to any, until he has first presented it.

15. At the end of Mass, the Bishop gives the blessing *more Episcopali*, saying, *Sit nomen*, &c., and making three signs of the Cross (*Rubr.* ibid.), but without crosier and mitre.

16. Immediately after the last Gospel, a Chaplain takes the chalice to the credence, should it not have been transferred immediately after the ablutions; and the Bishop, having descended to the foot of the Altar, is divested of

his sacred vestments, which are placed on the middle of the Altar, in the same order in which they had been prepared for Mass. The Bishop washes his hands, and reads the thanksgiving *more solito* at the genuflexorium, the Chaplains assisting with the book and bugia.

CHAPTER X.

MASS IN PRESENCE OF GREAT PRELATES.

1. We mean here by great Prelates, Cardinals, in any part of the world; Patriarchs and Archbishops in any part of their province; Bishops in their diocese; Nuncios or Legates, in the place of their legation. We do not speak of other prelates, nor even of those we have just enumerated, when they are supposed to be unknown, and when they are not *in habitu.*[1]

2. If time permit, the Priest, in sacred vestments, arrives before the Prelate, and remains at the Altar, below the steps on the Gospel side, with hands joined, and face turned towards the Epistle corner. He should have placed beforehand the chalice and Missal on the Altar.

3. He salutes the Prelate when he arrives by a profound inclination; and after having received from him a sign of permission to commence the Mass, he again salutes him, turns himself a little towards the Altar, makes in the same place a profound inclination,[2] and there commences the Mass. (*Rubr. Miss.* part. ii. tit. iii. n. 2.)

4. Should the Prelate have arrived before the Priest, the latter, on coming up, whether he carry the chalice or not, will salute him in a convenient place; afterwards he makes the reverence to the Altar, places the chalice upon it, and then descends to the place we have given above, where, after an inclination to the Prelate and to the Cross,[2] he commences the Mass.

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[1] They would kneel at a faldstool, prepared either before the Altar, or on the Epistle side. (*Cærem. Epis.* lib. i. cap. xxx. n. 1.)

[2] Or genuflection, should the Blessed Sacrament be in the Tabernacle.

5. At the *Confiteor,* in place of saying, *Et vobis fratres . . . et vos fratres,* he says (turning and inclining himself towards the Prelate): *Et tibi, Pater . . . et te, Pater.* (*Rubr.* ibid. n. 8.) Should more than one Prelate be present, he will say: *Et vobis Patres . . . et vos Patres.*

6. After the *Confiteor,* having said *Oremus,* he salutes the Prelate, and goes up to the Altar by the centre, where he continues the Mass *more solito.* (*Rubr.* ibid. n. 10.)

7. After the Gospel, he does not kiss the Missal, nor does he say, *Per Evangelica dicta;* it is the Prelate who should kiss the book, which a Clerk presents to him open. (*Rubr.* ibid. tit. vi. n. 2.) In case no Prelate should kiss the book, as when many of equal dignity are present, then the book is not presented, neither also will the Priest himself kiss it. If among the Prelates present there be one of greater dignity, the book is carried to be kissed by him only. The Prelate does not bless the water at the Offertory. (*Cærem. Epis.* lib. i. cap. xxx. n. 3.)

8. When the Mass is not for the Dead, after the first of the three Prayers, between the *Agnus Dei* and the Communion, the Priest kisses the Altar at the middle; afterwards kissing the instrument of the *Pax,* which is presented to him by a Clerk kneeling on his right, he says, *Pax tecum;* the Clerk answers, *Et cum spiritu tuo.* (*Rubr.* ibid. tit. x. n. 3.) The Clerk afterwards carries it covered with the veil for the Prelate to kiss, and for all to kiss, if there be more than one; he says to each, *Pax tecum;* to which they reply, *Et cum spiritu tuo.* The Clerk who carries the *Pax* does not salute the prelate on arriving, but with a due reverence, after the instrument of the *Pax* has been kissed. (*Cærem. Epis.* lib. i. cap. xxix. n. 8.) In the mean time the Priest continues the other Prayers.

9. For the benediction, having said, *Benedicat vos Omnipotens Deus,* he makes an inclination to the Cross; then turning himself towards the Prelate, he makes to him a profound inclination, as if to ask his permission to bless, and gives the benediction upon the people on that side not occupied by the Prelate, saying, *Pater, et Filius, et Spiritus*

Sanctus. (*Rubr.* ibid. tit. xii. n. 3.) If the Prelate be in the middle, the benediction is given towards the side of the Gospel.

10. After the Gospel, the Priest returns to his place towards the Prelate, without going to the middle of the Altar, and salutes him with a profound inclination. (*Rubr.* ibid. n. 5.) He does not depart until the Prelate has retired.

11. Should the Prelate remain, the Priest will go to the middle of the Altar, take the chalice, descend below the steps, make a profound inclination, first to the Cross, and then to the Prelate; afterwards he puts on his berretta, and retires to unvest.

Note.—When Prelates are beyond the limits of their jurisdiction, only the instrument of the *Pax* is given them to kiss; they are saluted as well in going to the Altar as in retiring from it, and also, according to some, after the last Gospel. For the rest, the Mass proceeds as though they were not present. When a secular Prince of high distinction is present at Mass, the same things are observed as in the case of great Prelates, with the exception of the following:—1st, at the *Confiteor*, *Vobis, fratres* . . . . . *Vos, fratres*, is said, and no inclination made; 2ndly, after the Gospel, a Missal is given him to kiss, not that which is on the Altar, which only the Celebrant kisses, but some other prepared for the purpose; 3rdly, and lastly, the Priest does not incline towards him before the benediction, but gives it over him.

CHAPTER XI.

THE EPISCOPAL VISITATION OF PARISHES.

THE object of the visitation is set forth, with the manner of performing it, in the *Pontificale Romanum*, under the heading *Ordo ad visitandas Parochias*.

In accordance with the instructions sent from the Episcopal Chancery, the parish priest will have his account

books, and other documents ready for being submitted to the Bishop.

ARTICLE I.—*Preparations.*

1. The Church should be adorned as for a solemn festival. At its threshold a carpet and cushion will be required for the Bishop to kneel on.

2. *The Altar of the Most Holy Sacrament* will have a white antependium and six lighted candles. A faldstool covered with white, and cushions for the Bishop. At the credence there, a white humeral veil, the prayer of the Blessed Sacrament, and two torches. On the Altar there should be a corporal laid open, the key of the Tabernacle, a white stole, the glass vessel to wash the fingers, and a purificator.

3. *At the High Altar*, six tall candlesticks and a Crucifix to match with them, a white antependium, and a black one at hand for the absolution. At the Epistle corner, a bookstand with the prayers from the *Pontificale* given in this chapter. At the centre of the Altar, the Canon open at the Bishop's blessing. Before the Altar, the faldstool with cushions for the Bishop to kneel at, and on one side another faldstool covered with black for the absolutions.

4. *On the Credence*, a white cope and stole, the Bishop's precious *formale* or morse, and a golden mitre. On another credence, a black cope and stole, a plain *formale*, an amice, plain white linen mitre, the third part of the *Pontificale*, bugia, and formula of Indulgence. The pastoral staff should be placed near at hand.

5. *The Throne* should be prepared on the Gospel side as usual, and be covered with white—near it, there should be a small table on which will be placed those things which the Bishop may have to bless or consecrate.

6. *In the Sacristy*, a white cope for the Priest who is to receive the Bishop, the thurible and incense-boat, the holy water, vase with its aspersory, a small Crucifix on a plated dish covered with a white veil, the processional Cross, and the Acolytes' candles. In the sacristy itself, or in some other convenient room, the sacred vestments, etc., which the Bishop is to inspect, should be

arranged in due order. The keys of the font, ambry, and Relic case will be in readiness.

7. *The Cemetery,* if near the Church, should be opened, and candles arranged near the graves for the time of visiting it. Otherwise a black cloth will be required to spread in the middle of the Church for the absolution of the dead.

8. A canopy should be near the room from which the Bishop is to be conducted processionally, or at the door of the Church, if he is to be met only there. Should it be the intention of the Bishop to celebrate Mass, or to administer the Sacrament of Confirmation, the vestments, Chalice, etc., a basin, ewer of water, crumb of bread and lemon, towel for the Bishop's hands, the Holy Chrism, and some cotton wool will be duly prepared.

ARTICLE II.—*Index observandorum in Visitatione Locorum.*

9. The Bishop will notice, and his notary will describe, whether there be, and of what sort, the things that follow :—

Of the Holy Eucharist.

Tabernacle
Veil, and how many
Interior lining
Corporal spread out
Ciborium: bowl silver, gilt within
Processional canopy
Veil of ciborium
Particles
Fragments
Renewed, how often
Key, gilt
Lamp, always burning
Umbella, for processions
Pyx, for the sick
White bag with cords for communion of the sick
Monstrance
Lanterns
Humeral veil
Torches

Of the Baptistry.

Font
Cover
Picture or image of St. John baptising Christ
Rails
Water
Drain
Shell
Holy oils
Salt
Cloths
Veil

Of the Holy Oils.

Ambry on the Gospel side of Sanctuary
Inscription written in large letters. Adorned outside and in.
Pewter Vessel for holy oils in a leather or wooden case.
Cotton wet with oil, dry cotton above
Purple burse, or cover
Cruets for bringing them from the cathedral
Case with lock if brought by a Messenger
Renewal
Burning the old

Of the Confessionals.

In a public position
Pierced grating
Thick veil
Pious picture
Doors with lock

Of the Holy Relics.

Ambry
Lining
Reliquaries
Names
Approbation
Exposition
Key
Proper Offices
Festivals

Of the Altars.

High Altar
Steps up to it
Step upon it
Stone Altar
Consecration
Wax-cloth
Altar-cloths
Their blessing
Crucifix
Candlesticks
Statues
Picture
Altar-cards
Covering
Change of cloths
Antependia, and how many
Canopy
Predella
Piscina
Rails
Little bell
Endowment
Obligations of Masses
Patron Saint
Privilege for the dead
Feast

Of the Church itself.

Choir
Large Crucifix, in a prominent place
Bishop's throne, steps, and canopy
Nave and aisles
Walls
Pictures and images of saints
Pulpit
Windows
Vaults
Seats
Division of sexes
Roof
Pavement
Chests
Alms-chests
Holy-water stoups
Door
Sacred representation over it
Cross on the gable
Churchyard enclosed
Cross therein
No trees
Bell-tower
Bells
Their blessing
Ladders, Ropes
Roof
Spire
Cross
Pavement
Door
Key
Use of bells
Subterranean chapels
Patron
Improper epitaphs
Burying-place for the clergy
And for children
Titular of church
Dedication
Both festivals
Office, how held
Other festivals
Indulgences
Forty hours' Prayer
Stations

Of the Choir or Sanctuary.

Seats
Lecterns
Antiphonaries
Office-books
Martyrology
Calendar
Pontifical
Ceremonial
Directorium Chori
Processional

Of the Sacristy.

Ambries
Cupboards
Chests
Lavatory
Towels
Kneeling-desk
Prayers before and after Mass
Prayers for vesting
Altar-cloths
Finger-cloths
Communion-cloths
Box for Altar-breads,
Cottas
Missal - Markers and covers
Bier
Pall
Book-stands
Books
Supplement to Missal
Ordo celebrandi
Pious pictures
Cushions
Missals, binding
Chalices
Patens
Purificators
Corporals and palls
Veils
Burses
Amices
Albs
Girdles
Stoles, maniples, and chasubles, of five colours, for feast-days, for ferias
Dalmatics
Tunics
Copes of different colours
Humeral veils
Altar - cushions and book-stands
Devout images or pictures
Cutter for Altar breads
Vessel for washing corporals
Ritual
Cruets
Lavabo-dishes
Little bells
Thurible and boat
Processional Cross
Holy-water vessel and aspersory
Pax
Banners
Vases of artificial flowers
Triangular candlestick
Paschal candlestick
Doors
Keys
Safe
Pavement
Windows, safe
Walls
Roof
Table of obligations and feasts
Inventory of the aforesaid

INDEX OBSERVANDORUM IN VISITATIONE PERSONARUM.

Name
Surname
Country
Age
When appointed
Profession of faith
Income
Obligations satisfied
Divine office
Faculties
Parish books and papers
Residence
Mass, how often
Sermons
Publication of feasts, fasts, pastorals
Catechism
Vespers
Processions
Proper feasts
Customs
Monthly conferences
Servers at Mass
Blessing of ashes, candles, palms
Holy Week
Blessing houses
Chapel of Repose
Blessing font and Paschal candle
Pious pictures
The long Litanies
Ceremonies in High and Low Mass
The administration of the Sacraments
Baptism, how long delayed
Given in private houses
Godfathers and godmothers
Confessions, where, at what time
Instructions for first Communion
Sick persons, and how often
Visiting sick, commendation
Marriages, how, where
Other functions
Lent sermons
Funerals
Moral and dogmatic theology
Books, what studied
Habitus
Tonsura
Barba
Annulus
Capilli
Caligæ
Collaria
Negotiatio
Venatio
Arma
Spectacula
Cantus Gregorianus
Musicus

ARTICLE III.—*Order of the Ceremonies of the Visitation.*

10. The *Pontificale* prescribes that the Bishop should be received in the manner laid down for the solemn reception of Prelates. Where it can be done, the *Benedictus* should be sung or said as the Confraternity, Clergy, Bishop under the Canopy, followed by his fellow Visitors in the clerical dress, and then by the men and women of the congregation go in procession to the church.

11. At the Church door the Bishop takes off his berretta, and zuchetto, and, kneeling upon the cushion, kisses the crucifix presented to him by the *Parochus,* who is vested in cotta and white cope. The Bishop then rises, and receiving the aspersory from the Parochus, asperses the bystanders inside and outside the Church. The Bishop then puts in incense as usual, and is incensed by the Parochus with three double swings. The Bishop having put on his berretta, joins his hands whilst being incensed, and afterwards blesses the Priest. They then go in procession to the Altar of the Blessed Sacrament, or to the High Altar if It is there; meanwhile, the following antiphon is said or sung.

"Sacerdos et Pontifex et virtutum opifex, pastor bone in populo sic placuisti Domino."

Or the following Responsory :—

"Ecce Sacerdos magnus, qui in diebus suis placuit Deo : * Ideo jurejurando fecit illum Dominus crescere in plebem suam."

V. Benedictionem omnium Gentium dedit illi, et testamentum suum confirmavit super caput ejus: Ideo. * Gloria Patri : * Ideo.

12. Having arrived at the High Altar, the processional Cross is placed on the Gospel side, the Parochus goes to the Epistle corner, the Canopy is placed aside to be no more used at the ceremony, and the Bishop kneels at the faldstool. The Parochus then facing towards the Gospel side, says or sings the following Versicles and Prayer.

V. Protector noster aspice Deus.

R. Et respice in faciem Christi tui.

V. Salvum fac servum tuum.
R. Deus meus, sperantem in te.
V. Mitte ei, Domine, auxilium de sancto.
R. Et de Sion tuere eum.
V. Nihil proficiat inimicus in eo.
R. Et filius iniquitatis non opponat nocere ei.
V. Domine exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, humilium visitator, qui eos paterna dilectione consolaris, prætende societati nostræ gratiam tuam, ut per eos, in quibus habitas, tuum in nobis sentiamus adventum. Per Christum Dominum nostrum. *R*. Amen.

13. After the Prayer *Deus humilium*, the Bishop rises, ascends the predella, and having kissed the Altar, gives his solemn blessing. The Parochus descends from the Altar and takes off his cope. Unless the Bishop chooses to celebrate or hear a Mass, he now, sitting at the Gospel side, preaches to the people. After the sermon (given now or at the close of the Gospel of the Mass, should there be one) the Confiteor is sung or said, the Parochus publishes the Indulgence, and the Bishop gives his solemn blessing.

14. Should the Bishop intend to celebrate, he will vest *more solito*: at the Throne, if for High Mass, or before the Altar for a Low Mass. Should a Low Mass be said in presence of the Bishop, he will retain his cappa; but if a High Mass is sung, he may either vest at the Throne in cope, or retain his cappa.[1]

15. After the blessing, or at the end of Mass if there be one, the Bishop will be vested at the Throne in purple or black stole and cope, and simple mitre. He then proceeds to the Altar, and turns towards the people.

[1] It is suggested that in small Churches the Bishop may officiate all the time in mozzetta and stole.

Should the Blessed Sacrament be in the Tabernacle, he will genuflect, and stand somewhat aside, so as not to turn his back to It. The book and bugia are now presented to him, and he recites with the Priest and Clerics the antiphon and psalm as follows:—

Ant. Si iniquitates observaveris, Domine: Domine, quis sustinebit?

Ps. De profundis clamavi ad te, Domine, * Domine exaudi vocem meam.

Fiant aures tuæ intendentes, * in vocem deprecationis meæ.

Si iniquitates observaveris, Domine, * Domine, quis sustinebit?

Quia apud te propitiatio est * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israel in Domino.

Quia apud Dominum misericordia * et copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus ejus.

Requiem æternam * dona eis, Domine.

Et lux perpetua * luceat eis.

Ant. Si iniquitates observaveris, &c.

The mitre being taken off, the Bishop says:

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, *which is continued secretly.* In the mean time the Bishop, having blessed the incense, receives the aspersory, asperses before him to the middle, left, and right, and thrice incenses in the same manner. He then continues:

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. In memoria æterna erunt justi.
R. Ab auditione mala non timebunt.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Requiem æternam dona eis, Domine.
R. Et lux perpetua luceat eis.

V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui inter Apostolicos Sacerdotes famulos tuos Pontificali fecisti dignitate vigere; præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio. Per Christum Dominum nostrum. *R*. Amen.

16. This over, the Bishop receives his mitre, and all proceed to the cemetery in processional order:—The Thurifer and Clerk with the holy water, the Cross and Acolytes preceding the clergy. If the cemetery is inconveniently distant, a black cloth may be spread in the middle of the Church-floor, where the absolution may be given. The following responsory is sung or said as they proceed to the Cemetery, or middle of the Church.

"Qui Lazarum resuscitasti a monumento fœtidum, * Tu eis, Domine, dona requiem, et locum indulgentiæ."

V. Qui venturus es judicare vivos et mortuos, et sæculum per ignem. * Tu eis, Domine.

The Bishop, with mitre, in the meantime says with his Ministers the antiphon, *Si iniquitates;* the Psalm, *De profundis*, etc., as at *page* 170.

17. In the middle of the cemetery, or church, all standing in the usual order, the choir sing the responsory and versicles, as follows:—

"Libera me, Domine, de morte æterna, in die illa tremenda: * Quando cœli movendi sunt, et terra: † Dum veneris judicare sæculum per ignem."

V. Tremens factus sum ego, et timeo, dum discussio veneris, atque ventura ira. * Quando cœli movendi sunt, et terra.

V. Dies illa, dies iræ, calamitatis et miseriæ, dies magna et amara valde. † Dum veneris.

V. Requiem æternam dona eis, Domine: et lux perpetua luceat eis.

Then the responsory, *Libera me*, &c., is repeated; and, towards the end of it, the Bishop blesses incense *more solito.*

18. The responsory having been repeated,

Kyrie eleison. Christe eleison. Kyrie eleison.

is said or sung.

The Bishop's mitre being taken off, he says:—

Pater noster, *which is continued secretly.* In the meantime the Bishop asperses, and incenses, as before, in the church, and then continues:—

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. In memoria æterna erunt justi.
R. Ab auditione mala non timebunt.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Requiem æternam dona eis, Domine.
R. Et lux perpetua luceat eis.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, qui inter Apostolicos Sacerdotes famulos tuos Sacerdotali fecisti dignitate vigere; præsta, quæsumus, ut eorum quoque perpetuo aggregentur consortio.

Deus veniæ largitor, et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos, et benefactores, qui ex hoc sæculo transierunt, beata Maria semper Virgine intercedente, cum omnibus Sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas.

Deus, cujus miseratione animæ fidelium requiescunt, famulis et famulabus tuis, et omnibus hic et ubique in Christo quiescentibus, da propitius veniam peccatorum: ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum Dominum nostrum. *R.* Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

Then two Cantors say :—

V. Requiescant in pace. *R.* Amen.

The Bishop then makes the sign of the Cross over the cemetery, and resumes his mitre.

19. The procession returns in the same order to the church, whilst the choir recite, without singing, the whole of the Psalm, *Miserere mei, Deus,* &c., with the versicle and response, *Requiem æternam,* &c. The Bishop recites the above also with his Ministers, but in a low voice.

20. This over, the Bishop, standing before the High Altar, takes off his mitre, and towards the Altar proceeds :—

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, *secretly.*

V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R. Erue, Domine, animas eorum.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Absolve, quæsumus, Domine, animos famulorum famularumque tuarum, ab omni vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respirent. Per Christum Dominum nostrum. *R.* Amen.

21. The Bishop is now divested of the purple or black stole and cope, and is vested in others of white, or at least, in the white stole. He proceeds with the visitation. Two lighted torches are held, and the Bishop kneels on a cushion in front of the Altar where the Blessed Sacrament reposes. The Parochus assumes a white stole, and opens the door of the Tabernacle. The Bishop incenses the Blessed Sacrament as at Benediction. He intones the *Tantum ergo,* which is continued by the clergy and people.

After the profound inclination at *Veneremur cernui*, the Bishop, with his fellow visitors, goes up to the Altar, genuflects and inspects the sacred vessels, decreeing what he may think fit. The Bishop alone remains kneeling on the predella, and having received the humeral veil, gives, when the hymn is concluded, the triple Benediction. The Parochus replaces the Blessed Sacrament.

22. After a short prayer the Bishop resumes his cappa, or mozzetta if more convenient, and proceeds to visit and inspect the Baptistry, Relics, Altars, Chapels, Sacred Images, Clergy-house and other Ecclesiastical buildings. The Inspection over, the Bishop will administer confirmation, bless objects of devotion, hear confessions, and dispose of any matter in dispute which may unhappily be brought before him. He next makes his visitation of the Clergy, and finally, in his ordinary dress, returns to the Church, where standing at the Epistle corner, towards the Altar, he says the Psalm *De profundis*, with *Requiem æternam*, and the antiphon, *Si iniquitates*. He then says:—

Pater noster, *secretly*.
V. Et ne nos inducas in tentationem.
R. Sed libera nos a malo.
V. A porta inferi.
R Erue, Domine, animas eorum.
V. Requiescant in pace.
R. Amen.
V. Domine, exaudi orationem meam.
R. Et clamor meus ad te veniat.
V. Dominus vobiscum.
R. Et cum spiritu tuo.

Oremus.

Deus, cujus miseratione animæ fidelium requiescunt, famulis et famulabus tuis omnibus hic, et ubique in Christo quiescentibus, da propitius veniam peccatorum, ut a cunctis reatibus absoluti, tecum sine fine lætentur. Per Christum Dominum nostrum. *R*. Amen.

23. Before taking his departure the Bishop will visit the Blessed Sacrament, after which he will be accompanied

to his apartments with the same solemnity as on his arrival. Then all retire in due order.

CHAPTER XII.

THE SOLEMN ADMINISTRATION OF THE SACRAMENT OF CONFIRMATION.

Article I.—*The Preparations.*

1. *In the Sanctuary*, if required, the throne, &c, for the Bishop on the Gospel side (see page 106); the crosier near at hand; the stand for the Archbishop's Cross, if necessary; a faldstool covered with white hangings; and a white cushion in the centre on the lowest step.

2. *On the Altar*, the episcopal vestments; viz., the amice, white stole and cope, and gold mitre.

3. *On the Credence*, the *Pontificale Romanum;* bugia; the vessel containing the Holy Chrism; some wool, in quantity according to the number to be confirmed, and for convenience divided into small pieces; a vessel to receive the wool after used; the ewer of water, basin, and towels, for the Bishop's hands; and some slices of crumb of bread and lemon on a small plate.

4. *In the Sacristy*, cottas for the Assistants, and the book of registration of Confirmations, with pens and ink.

5. The rails of the Sanctuary should be provided with a foot-board, upon which the children may kneel. Beyond the rails, benches for those who are to be confirmed—the men on the Epistle side, and the women on the Gospel side. The sponsors should be instructed for their part of the ceremonial (see No. 9 below), and those to be confirmed furnished with tickets, on which should be written their Christian and family names, as well also as the name taken in Confirmation.

6. Should the Bishop desire to officiate with less solemnity, he may use only a stole over his rochet.

Article II.—*The Administration of the Sacrament.*

7. The Bishop is received, as usual. Sitting, he washes

his hands, and then rises to be vested. He then instructs the Candidates, and afterwards, having given up the mitre, he rises, and standing with his hands joined before his breast, and being turned towards those to be confirmed, who are kneeling in due order, he commences the *Spiritus Sanctus superveniat*, &c., from the *Pontificale* held before him.

8. The prayer *Adimple eos*, &c., finished, the Bishop, with mitre, sitting on the faldstool, or standing at the steps of the sanctuary, proceeds to anoint the candidates, who kneel before him. The men present themselves before the women. During this part of the ceremony, a Chaplain, at the right of the Bishop, holds the vessel containing the Chrism, and another on the left of the Bishop wipes the foreheads of those who have been anointed: the latter, or a third Chaplain, may take the tickets, and suggest the confirmation-name to the Bishop.

9. The sponsor should be of the same sex as the person to be confirmed. Infants are presented by being held; adults, however, place the foot upon the right foot of the sponsor, or the sponsor places the right hand on the right shoulder.

10. The anointing over, the Bishop sits and washes his hands, using the crumb of bread and lemon. In the mean time the choir sing the antiphon *Confirma hoc, Deus*, and the *Gloria Patri*.[1] The antiphon repeated, the Bishop gives up the mitre, rises, and standing towards the Altar, says the versicles and prayer. He then turns towards the Confirmed, blesses them, gives the admonition suggested in the *Pontificale*, and finally enjoins them to say once the Creed, Lord's Prayer, and Hail Mary. All retire as usual.

11. After the ceremony, the wool which has been used should be burnt; and the water in which the Bishop washed his hands, together with the crumb of bread, poured into the sacrarium.

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[1] If there be no choir, the Bishop's attendants read it.

CHAPTER XIII.

ORDER OF PROVINCIAL SYNODS.[1]

1. In addition to the rules laid down in the Rubrics of the Pontifical for Provincial and Diocesan Synods (see the following chapter), there are other rites and ceremonies which should be observed conformably to ancient tradition and the decrees of various Councils. We shall speak principally of the ceremonies, and pass over questions which concern the laws of ecclesiastical jurisdiction. On these points instruction may be obtained from various sources; amongst others, from the Sacred Council of Trent, and from learned writers on Canon Law.

2. Due notice of the opening day of the Provincial Synod will be given to all those who should come to it by right or by custom. For this purpose, when the Feasts of the year are published at High Mass on the Epiphany in the Metropolitan or Cathedral Churches, it might be inserted in its proper place. One or two months before the appointed day, a notice signed by a Notary or Chancellor should be posted at the Cathedral doors to the following effect:—*Concilium Provinciale*, or *Synodus Diocesana N. indictum*, or *indicta hoc anno mensæ die Deo adjuvante in Metropolitana*, or *Cathedrali Ecclesia incohabitur*.

3. So also, on the three previous Sundays, it would be fitting for the Clergy to announce it to the people, both in the Metropolitan and Parochial Churches. They should be exhorted to more fervent devotion, to the use of prayer, fasting, the Sacraments of Penance, and the most Holy Eucharist, and other good works to implore the Blessing of God upon so important an occasion.

4. On the approach of the Council-day, the Church where it is to be held should be adorned as for a solemn feast. Seats should be arranged for the Bishops, Abbots,

[1] From the Cæremoniale Episcoporum.

Ecclesiastical Dignitaries, Canons, and all others who are to be present. The Metropolitan's seat is placed at the Altar, as indicated in the Pontifical, and in front of that, the Bishops' seats in a semicircle, and two rows of seats behind the Bishops', the other clergy being nearer to them, or more removed, according to the degrees of dignity of those who are to assist, as will be presently explained.

5. The day before the Synod begins, the Cathedral and other Church bells of the city ring solemnly from the first Vespers for the rest of that day, and on the next morning from some convenient time previous till the Metropolitan has entered the Church.

6. On the day itself, early in the morning, the Bishops and others meet at the Metropolitan's residence, or other appointed place, and assume their Sacred Vestments. The Bishops wear amice over their rochets (or over their cottas if they be Regulars), copes and uniform gold mitres. The Archbishop who presides will wear an amice, alb, girdle, stole, cope, and precious mitre. Abbots who have been blessed wear copes and simple mitres. The Dignitaries and Canons wear copes, chasubles and dalmatics, according to their Orders, as is laid down in the 15th Chapter of the Ceremonial of Bishops. All the vestments will be red.

6. They then walk in solemn order to the Church, singing psalms as in a Procession of the Litanies. Meanwhile the bells are rung, and the organ played in the Church. When they have entered the Church, and taken their appointed places, there may be Exposition of Relics. High Mass of the Holy Ghost will then be sung by the Archbishop who uses the pallium. If he cannot celebrate, the Senior Bishop of the province takes his place. No commemoration is made, even of a double feast, or of a Sunday; nor is the Gospel of the Sunday said at the conclusion of the Mass.

7. The blessing is not given at the end of Mass, but at the conclusion of each session. The Archbishop lays aside the maniple, chasuble, dalmatic, and tunic, and puts on a cope. He then kneels at a faldstool before the Altar, and

all others at their respective places. The Archbishop begins the antiphon *Exaudi Domine,* and the function proceeds as at No. 3 of the following chapter on the Order of a Diocesan Synod.

8. At the sessions, and in voting, the Bishops take precedence according to their seniority of nomination, and not according to the dignity and pre-eminence of their Churches. The Dignitaries and Canons of the Cathedral, considered as a Chapter, have precedence over others. In other cases, Abbots and Mitred Prelates precede, after them Commendataries, then Dignitaries, afterwards Proxies of Cathedral Chapters, and the next according to the rules laid down in the 23rd Chapter of the 1st Book of the Ceremonial of Bishops on the order of incensing.

9. The same rules are observed at each session, except that the Solemn Procession of Supplication need not be performed save on the first occasion. If there are more than three sessions, the Gospels given in the *Pontificale* are repeated. According to a decree of the Council of Trent, a High Mass of the Holy Ghost should be sung at the Cathedral each Thursday during the continuance of the Council. Necessary Officials and Ministers should be duly appointed for the Council, such as Notaries, Ostiarii, Masters of Ceremonies and others. (*See Canon IV. of the Fourth Council of Toledo.*)

10. At the end of the Provincial Council, when the Deacon has said *Recedamus in pace*, and the acclamations have been made, all the Bishops rise, and go to receive the kiss of peace from the Metropolitan. They give it afterwards to one another as a sign of charity and concord. This also is prescribed in the Fourth Council of Toledo.[1]

[1] For a more full and detailed account of the ceremonial of a Provincial Council, Mgr. Martinucci's learned work on the Sacred Ceremonies is recommended.

CHAPTER XIV.

ORDER OF DIOCESAN SYNODS.

1. The Clergy of every grade, who by right or custom are bound to come to the Synod, assemble in the City, or such other place as the Bishop may prescribe. On the first day of the Synod, at an early hour, the Bishop, in *cappa*, followed by the Clergy in cottas, goes to the Church, where he is received and conducted to the Throne in the accustomed manner. The Bishop being vested celebrates the Mass of the Holy Ghost, in which Communion is given to the Clergy.

2. The Mass concluded, the Bishop passes to the Throne, where he is vested in amice, red stole, and cope over his rochet, or cotta if he be a Regular. In the meantime a faldstool is placed on the floor in the middle of the Sanctuary, near the steps of the Altar. The Bishop, having received the Precious Mitre and Pastoral Staff, proceeds to the faldstool, accompanied by the Deacon and Subdeacon, vested in red as for Mass, the maniples excepted.

3. Having given up the staff and mitre, the Bishop kneels and begins the antiphon: *Exaudi nos Domine*, which the singers continue. The psalm *Salvum me fac Deus* is then sung. After the intonation of the psalm, the Bishop sits, receives the mitre, and so remains till the antiphon at the end has been repeated.

4. The Bishop rises, and being turned towards the Altar, without mitre, says the prayer *Adsumus Domine*, to which all respond *Amen*. The Bishop then says *Oremus omnipotens sempiterne Deus*, &c., as in the *Pontificale Romanum*. At the conclusion of this latter prayer, the Bishop having received the mitre, kneels, leaning on the faldstool. The Clergy kneel also whilst the Cantors sing the Litany. After the verse *Ut omnibus fidelibus defunctis*, &c., the Bishop rises, and holding his staff in his left hand, and being turned towards the assembled Clergy, says: *Ut hanc præsentem Synodum visitare, disponere, et*

benedicere digneris. R. *Te rogamus audi nos.* Saying this he makes the sign of the Cross, over all, and then again kneels as before, till the end of the Litany.

7. The Litany ended, all rise, and the Bishop, laying aside his mitre, says, with his face turned towards the Altar, *Oremus.* The Deacon answers *Flectamus genua*, and the Subdeacon *Levate.* The Bishop then recites the prayer *Da quæsumus.* This over, he ascends to the predella and sits upon the faldstool prepared there for him. He blesses incense *more solito*, and the Gospel is solemnly sung with the usual Ceremonies. After having kissed the book presented by the Subdeacon, the Bishop is incensed by the Deacon. He then gives up the mitre, kneels before the faldstool with his face towards the Altar, and commences the hymn *Veni, Creator Spiritus.* The Clergy kneel also, and continue the hymn.

8. After the first stanza of the hymn, the Bishop rises and stands without mitre, his face being turned towards the Altar. The Clergy stand also, until the conclusion of the hymn, when all sit. At this time the laity retire from the Church, the doors of which are then closed by the *Ostiarii.*

5. The Bishop having assumed the mitre, and being seated at the faldstool on the predella, addresses the Synod in the words of the Pontifical or others at his discretion. Before or after the address, as the Bishop may think fit, a discourse is delivered by some learned Priest, who will treat of Ecclesiastical discipline, of the Divine mysteries, of the correction of abuses, as the Bishop may have appointed. After the discourse any complaints that may be made are heard and disposed of.

6. The Archdeacon then reads aloud from the pulpit the decrees of the Council of Trent regarding residence, and the profession of faith, which all who are under the obligation now make before the Bishop, according to the form prescribed in the Pontifical; then also concerning the election of examiners, who are forthwith named and approved, and take the oath before the Bishop; then concerning the choice of judges of causes; finally, all are charitably, admonished to conduct themselves in every respect with

edification during the Synod. The Bishop then gives the solemn blessing.

9. On the second day of the Synod the Clergy again assemble in the Church, and Mass being ended, the Bishop, vested as on the first day, proceeds to the foot of the Altar, accompanied by the Deacon and Subdeacon, also vested as before. Kneeling before the faldstool, without mitre, the Bishop commences the antiphon *Propitius esto,* which is continued by the choir. The psalm *Deus venerunt gentes* is then sung. After the intonation of the psalm, the Bishop sits and receives the mitre.

10. The antiphon of the psalm having been repeated, the Bishop gives up the mitre, rises, and being turned towards the Altar, says the prayer *Nostrum Tibi*, and the others given in the Pontifical. The Bishop then proceeds to the faldstool on the predella, and the Gospel is sung with the same Ceremonies as on the preceding day.

The hymn *Veni Creator*, the address and discourse are given as on the first day.

11. All this concluded, the Archdeacon reads the decrees of the Holy See which have not yet been promulgated, as well as any others the Bishop may direct. The Diocesan Constitutions are next read. This over, the Bishop rises, gives his solemn blessing, and all retire.

12. The Ceremonial of the third day resembles that of the first and second down to the end of the singing of the hymn *Veni Creator*, after which the Bishop, seated, addresses the Clergy, *Venerabiles fratres* &c., or he may direct some Ecclesiastic to deliver a discourse.

13. The Constitutions are then read, and all things being concluded, the Bishop being seated, and having on his mitre, commends himself to the prayers of all. When the names of the Clergy who should be present are read out, each one rises, and answers, *Adsum.* The absent are marked for the information of the Bishop. Then the Bishop, being still seated with the mitre on, admonishes those who are present, in the words of the Pontifical, *Fratres dilectissimi,* &c., or otherwise at his discretion.

14. The Bishop then gives up his mitre and rises. Being turned to the Altar, he says the prayer, *Nulla est,* &c., at

the conclusion of which he turns to the Clergy and gives his solemn blessing. Then the Archdeacon, standing by the Bishop's side, says *Recedamus in pace*, to which all answer *In nomine Christi, Amen*. The Bishop is then accompanied by the Clergy to his home.

15. If either on the first or second day the business of the Synod is completed, the Bishop commends himself to the prayers of all, as in No. 13, the names of those who should be present are read, the Bishop delivers the admonition, and the Synod closes in the manner prescribed above.

PART IV.

THE CEREMONIES TO BE OBSERVED ON CERTAIN GREATER DAYS OF THE YEAR.

CHAPTER I.

THE FEAST OF THE PURIFICATION.

ARTICLE I.—*Preparations.*

1. *In the sacristy,* in the usual place, the cope for the Celebrant, with the stole, girdle, alb, and amice; for the Deacon, the folded chasuble, stole, girdle, alb, and amice; and similar vestments for the Subdeacon, with the exception of the stole. The vestments should be purple.

2. *The Altar* should be prepared with the usual candlesticks and Cross, and with a purple antependium over a white one.

3. *Near the Altar, on the Epistle side,* a small credence, covered with linen, on which are the candles to be blessed, covered with a white veil. (*Memoriale Rituum,* tit. i. cap. i.)

4. *On the credence,* the vase of holy water, with its aspersory; in the centre, the chalice, and other things necessary for the Mass (all of which should be covered with a purple veil during the blessing of the candles); as also the ewer of water and towel, for the washing of the hands. (*Memoriale,* part iv. tit. xiv. n. 5.)

5. In a convenient place, the processional Cross; the thurible, and boat with incense; a grate with burning charcoal, to replenish the thurible, and the small tongs. (*Memor. Rit.* ibid.)

6. On the bench of the sacred Ministers, or in some other convenient place, the vestments for Mass, namely,—the chasuble, stole, and maniple for the Celebrant; the

dalmatic, stole, and maniple for the Deacon; and the tunic and maniple for the Subdeacon; all of white colour.

7. If the Mass be not in honour of the Blessed Virgin, the vestments proper to the day should be prepared.

ARTICLE II.—*From the vesting of the sacred Ministers to the distribution of the candles.*

8. At the proper time, the sacred Ministers will vest themselves: they take the amice, alb, and girdle, and the Deacon the stole, in addition. After having vested the Celebrant with the cope, they themselves take their folded chasubles, but not their maniples. (*Cærem. Epis.* lib. ii. cap. xvii. n. 1.) At the intimation from the Master of Ceremonies, they proceed to the Altar, having the Celebrant between them, the borders of whose cope they raise on either side. All three wear their berrettas. (Mer. part. iv. tit. xiv. n. 6.)

9. Having arrived in choir, they give their berrettas to the Master of Ceremonies, make the proper reverence to the Cross,[1] and ascend to the predella; the Celebrant kisses the Altar (Gav. part. iv. tit. xiv. in *Rubr.* 3, litt. E; Mer. ibid. n. 7); and the Ministers at the same time make a genuflection. They then retire *in cornu Epistolæ*, where they place themselves in this order:—the Celebrant is in the middle, having the Subdeacon at his left, and the Deacon on the step at his right, both at some distance from the Altar. (Mer. ibid. tit. vii. n. 12.) The Master of Ceremonies then uncovers the candles.

10. The Ministers being thus arranged, the Celebrant, with hands joined, sings the *Dominus vobiscum* in a ferial tone (*Rubr. Miss.* ut in die); and afterwards adds *Oremus*, and the prayer *Domine Sancte*, with the other four which follow. When he blesses the candles, he places his left hand on the Altar, and at the same time the Deacon raises the border of the cope (Mer. ibid. tit. xiv. n. 8), which he should also do when the Celebrant uses the aspersory or the thurible.

11. At the commencement of the prayers, the Thurifer

[1] Or, to the Blessed Sacrament if present.

prepares fire in the thurible; and when they are concluded, he proceeds to the Epistle corner conjointly with the first Acolyte, who walks on his right, bearing the vase of holy water and the aspersory. (Bauld. part. iv. cap. iii. art. ii. n. 11; Bis. lit. B, n. 84, § 7.)

12. The fifth prayer being concluded, the Thurifer genuflects on the pavement, and ascends the steps to minister the incense, as usual: he then retires to the pavement with the thurible and boat. The Acolyte, having made a genuflection as the Thurifer, presents the aspersory to the Deacon, who, taking it at the centre, tenders it to the Celebrant with the usual *oscula.* The Celebrant thrice asperses the candles,—first in the centre, afterwards to the right, and then to the left, reciting the antiphon, *Asperges me,* &c., without singing or adding the psalm. (*Rubr.* ibid.) The Deacon then restores the aspersory to the Acolyte, and having taken the thurible from the Thurifer, presents it with the usual *oscula* to the Celebrant, who will thrice incense the candles in the same manner as he aspersed them. (Gav. ibid. tit. vii. in *Rubr.* 13, lit. *f.*)

13. After the incensing, the Thurifer takes the thurible, and, conjointly with Acolyte, makes the proper reverence to the Altar. They then deposit the thurible, boat, and vase of holy water in the proper place. (Bauld. ibid n. 11; Bis. ibid. n. 10.)

ARTICLE III.—*From the Distribution of the Candles to the Procession.*

14. The blessing of the candles over, the Celebrant and the Ministers proceed to the centre of the Altar, and all having made a reverence to the Cross, without changing places, turn their faces towards the people; the first Acolyte, *in cornu Epistolæ,* holds the candles to present them to the Deacon. (Mer. part. iv. tit. xiv. n. 5.)

15. Before the Celebrant turns towards the people, the second Master of Ceremonies should give notice to the highest of the choir, in order that, vested in the usual habit of the choir, without stole, according to a decree of the Sacred Congregation of Rites, of Feb. 14, 1705, he may stand in readiness on the highest step, to give the

candle to the Celebrant. This candle is given to him by the Deacon, who kisses it, but not the hand of the Priest. The Celebrant also kisses it on receiving it, and afterwards presents it to the Subdeacon, who receives it with the ordinary *oscula*, and deposits it on the Altar. The Celebrant having afterwards taken another candle from the Deacon, gives it, in his turn, to the highest of the choir, who receives it kneeling, and kissing the candle and hand of the Celebrant, conformably to the decision of the Sacred Congregation of Rites, Feb. 4, 1705. He then makes the proper reverences, and retires to his place, accompanied by the second Master of Ceremonies (Bauld. part. iv. cap. iii. art. ii. n. 14), who then invites the choir to advance in proper order.

Note.—If there be not a Priest in the choir to present the candle to the Celebrant, the Deacon, after having taken it from the Acolyte, places it on the centre of the Altar. The Celebrant having then made an inclination at the centre, kneels on the predella with his face turned towards the Cross, and thus takes the candle from the Altar, kisses it (*Memor. Rit.* tit. i. cap. ii. § 2, *de distributione candelarum*), presents it to the Subdeacon, and having risen, continues the distribution in the manner described.

16. The distribution of the candles having begun, the choir sing the antiphon *Lumen ad revelationem gentium*, &c., (*Cærem. Epis.* lib. ii. cap. xvii. § 4), and the canticle, *Nunc dimittis*, &c. (*Rubr. Miss.* ut in die.)

17. If the distribution be not terminated when the canticle is finished, they repeat it without saying *Gloria Patri,* which should be said only once, at the end of the distribution. (Bauld. ibid. n. 22; Bis. lit. B. n. 84, § 11.)

18. When the senior Priest has retired, the Deacon and Subdeacon descend to the highest step, and kneeling down on the edge of the predella, receive the candles from the Celebrant with the usual *oscula* (*Rubr.* ibid.); they then rise, and having genuflected on the predella, return, the Subdeacon to the right of the Celebrant, to raise the borders of his cope, and the Deacon to the left, to present the candles. (Mer. ibid. tit. vii. n. 19.) They give their

own in charge of the Acolytes. The Celebrant then distributes the candles among the Clergy, first to the Priests, and afterwards to the Clerks, all of whom advance two and two, and kiss first the candle and then the hand of the Celebrant. (*Cærem. Epis.* ibid. n. 3; *Rubr.* ibid.)

19. Towards the end of the distribution, the Acolytes appointed, at the intimation of the Master of Ceremonies, will light the candles of the Clergy for the procession. (*Cærem. Epis.* ibid. n. 5.)

20. The distribution being completed, the Celebrant and Ministers turn to the Altar, make an inclination towards the Cross, and retire in the same order as before *in cornu Epistolæ.* Here the Celebrant washes his hands, the Subdeacon ministering the ewer and basin, and the Deacon the towel. (Bis. tit. B. n. 80. § 12.; Mer. ibid. n. 15.) In the meantime, the choir sing the antiphon, *Exurge,* which should be presently repeated by the Celebrant. (*Rubr.* ibid.; Mer. ibid.)

21. The Celebrant having washed his hands, and repeated the antiphon, stands *in cornu Epistolæ,* and without saying the *Dominus vobiscum,* sings *Oremus,* and afterwards the prayer *Exaudi,* &c. (*Rubr.* ibid.)

Note.—If the Feast fall after Septuagesima, and on any other day than Sunday, the Ministers, previous to the Celebrant's singing *Oremus,* will proceed *unus post alium;* where, in due time, the Deacon sings the *Flectamus genua,* and the Subdeacon *Levate* (*Rubr.* ibid.), all rising. The Ministers remain in that position until the conclusion of the prayer. They will observe this whenever the *Flectamus genua* is said (Bis. lit. N. n. 151; e lit. B. n. 86, § 13.) If it be the custom for the Celebrant to distribute candles to the people, he does so at the balustrade. In this ceremony, the men will first kiss the candle, and afterwards the Celebrant's hand; but the women, the candle only. After the candles have been distributed to the people, the sacred Ministers return to the Altar, and genuflect on the lowest step, while the Celebrant makes the usual reverence. They then proceed *in plano in cornu Epistolæ,* where the Celebrant washes his hands near the credence. If a great number of the faithful present themselves,

another Priest, vested in cotta and purple stole, may distribute the candles in the manner given above. (Gav. part. iv. tit. vii., in *Rubr.* xiv. lit. H.)

ARTICLE IV.—*The Procession.*

22. Whilst the Celebrant is saying the last prayer, the Thurifer prepares fire in the thurible. The prayer over, he proceeds *to the Epistle side,* where he obtains incense in the usual manner. (*Rubr. Miss.* ut in die.) The Subdeacon then makes the proper reverence to the Altar, goes *per breviorem* to take the Cross, which will be presented to him by the second Master of Ceremonies, and, preceded by the Thurifer, he advances between the two Acolytes to the centre of the choir, where he remains with his face turned towards the Altar,

23. In the meantime, the Deacon takes the Celebrant's candle from the Master of Ceremonies, and presents it to him with the usual *oscula;* then, having received his own at the intimation of the Master of Ceremonies, he turns towards the people, and with a clear and loud voice sings *Procedamus in pace,* to which the clergy answer, *In Nomine Christi. Amen.* (*Rubr.* ibid.)

24. After the response, the procession moves forward in the following order:—first, the Thurifer, after having genuflected; then the Acolytes and Cross-bearer, who do not genuflect; and afterwards the singers, and remainder of the Clergy; all of whom, united two and two, make the genuflection, and carry their lighted candles (*Rubr.* ibid.);[1] finally, the Deacon and Celebrant, also carrying their lighted candles. These latter, at the sign of the Master of Ceremonies, descend *in plano,* where, both having made the due reverence, the Deacon, with the usual *oscula,* presents the berretta to the Celebrant, and having received his own from the Master of Ceremonies, places himself at the Celebrant's left, with his right hand to hold back the

[1] They should be carried in the outside hand, that is, those of the right line of the procession in the right hand, and those of the left line in the left hand.

borders of his cope. The Cantors sing the antiphons given in the Missal. (*Rubr.* ibid.)

Note.—During the procession, the bell is not rung at the Elevation of private Masses; but if this should happen, the procession, on passing such an Altar, will genuflect *on both knees*, until such time as the Elevation has been finished. (*S. C. R.*, March 1, 1681.)

25. On issuing from the door of the Church (if such be the practice), they will all cover, except the Thurifer, the Cross-bearer, the two Acolytes, and also the Master of Ceremonies, who should not even use the zucchetto, according to a decree of the Sacred Congregation of Rites, July 17, 1734. On re-entering the Church, all uncover except the Celebrant and Deacon. The procession will move along the route according to the custom of the Church in which it takes place.

26. When the procession enters the Church, if it be made outside; or, when it enters the Sanctuary if it be confined within the walls, the singers will sing the responsory *Obtulerunt Domino*, even although the antiphon be not terminated (Bis. lit. B. n. 84, § 15): they proceed to the choir whilst singing it.

27. The Thurifer having arrived in the centre of the choir, makes a genuflection, and conveys the thurible to its place. The Cross-bearer and Acolytes, without genuflecting, proceed to the credence, where the latter deposit their candlesticks, and the former the Cross; after which they retire to the bench, where they await the Celebrant and Deacon.

28. The Clergy, after having genuflected in the centre, proceed to their places, and extinguish their candles. The Celebrant and Deacon, on entering the choir, take off their berrettas, proceed to the centre, extinguish their candles, and give them *more solito* to the Master of Ceremonies. Having made the usual inclinations, they proceed to the seat of the Ministers, and turn so as to face the Altar; the Ministers take off the Celebrant's cope, after which the three vest themselves in the Sacred Vestments appropriate to the Mass of the day, as we have stated in article i. The Mass should be sung by the Priest who has officiated

at these Ceremonies. (*S. C. R.*, June 12, 1627.) All being vested, the Celebrant and the sacred Ministers proceed to the Altar with the usual reverences, commence the Mass, and continue *more solito.*

Note.—If the Mass be not that of the Sunday, a Clerk, during the time of the procession, will remove the purple ornaments from the Altar and credence. (*Cærem. Epis.* lib. ii. cap. xvii. § 5.) If the Mass be of the Blessed Virgin. The Celebrant, and all in choir, hold their candles lighted during the singing of the Gospel; those of the choir will likewise do so from the *Sanctus* until the end of the Communion. (*Rubr.*) If the Mass be not of the Blessed Virgin, but of Septuagesima, Sexagesima, or Quinquagesima, or of the Patron or the Titular Saint, then candles in such case are not lighted during the time of Mass. (*Rubr.* ibid.; *Cærem. Epis.* ibid.; Gav. part iv. in *Rubr.* vii. n. 10; Bis. lit. F. n. 76, § 3.)

CHAPTER II.

THE FEAST OF THE PURIFICATION IN SMALL CHURCHES.[1]

ARTICLE I.—*Preparations.*

1. *Upon the credence of the High Altar* :—1st, the chalice for the Mass, with the ornaments of white—unless this Feast fall on a privileged Sunday, for then the colour will be purple; 2nd, the white chasuble, stole, and maniple—or purple, if the feast fall on Sunday; 3rd, the thurible and boat with incense; 4th, the holy water, with the aspersory; 5th, a dish with some crumbs of bread, and a vessel for washing the hands of the Celebrant, together with a towel for wiping them; 6th, the cruets, filled with wine and water, on their stand, with a small napkin; 7th, the books for the procession.

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[1] The present chapter and Nos. IV, VII, X, XII, and XIV, which follow, are comprised in the *Memoriale Rituum* of Benedict XIII, intended for churches where there are not Sacred Ministers.

2. *At the Altar*:—1st, the purple ornaments,[1] placed so as easily to be removed, in case white should be used for a Mass of the Blessed Virgin; 2nd, the Missal, on a purple cushion or small stand, on the Epistle side.

3. *Near the corner of the Epistle, below the steps*:—1st, a small table, covered with a white cloth, and on it the candles to be blessed, also covered with a white veil; 2nd, the processional Cross.

4. *In the Sacristy*:—1st, three cottas for the Clerks; 2nd, the amice, alb, girdle, and purple stole and cope for the Celebrant; 3rd, a small grate with fire, and tongs.

Article II.—*The Blessing of the Candles.*

1. Towards the hour of Terce, the three Clerks who are to assist the Celebrant present themselves in the sacristy, and vest in cassock and cotta; they dispose everything in its place, as above. The people are called to the church by the sound of the bells rung in a festal manner. The Celebrant, having made his preparation for the Mass, washes his hands in the sacristy, vests himself over the cotta,[2] with amice, alb, girdle, and purple stole and cope: he is assisted in this by the second and third Clerks.

Note.—Should the feast occur on Sunday, the Celebrant, before vesting, blesses water for the Asperges, as in the Missal.

2. In the mean time, the first Clerk removes the vases of flowers from the Altar, and lights the candles.

3. The Celebrant, having with the Clerks made a reverence to the Cross or picture of the sacristy, proceeds to the Altar with hands joined and head covered; he is preceded by the first Clerk, who also walks with joined hands; the borders of his cope are raised on either side by the second and third Clerks.

4. Having arrived at the foot of the Altar, he takes off his berretta, and gives it to the first Clerk, who puts it in its place, and then uncovers the candles.

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[1] Antependium, veil of the Tabernacle, and cover for Missal-stand if used.

[2] The custom of laying aside the cotta is now almost universal.

5. The Celebrant, having *in plano* made a profound inclination to the Cross, or a genuflection upon the lowest step, if the Blessed Sacrament is in the Tabernacle, ascends and kisses the middle of the Altar.

Note.—Should the Celebrant make the Asperges he kneels on the lowest step, performs the aspersion, as given in the Missal, and afterwards ascends, &c.

6. The Celebrant, having kissed the Altar, goes to the Epistle corner, always between the two Clerks, as in No. 3.

7. There, being turned towards the Altar, he says in the ferial tone, and with hands joined, *Dominus vobiscum*, the prayer, *Domine Sancte*, &c., and the four which follow.

8. In the mean time, the first Clerk puts fire in the thurible, and takes the boat.

9. During the fifth Prayer, the third Clerk, who was at the left of the Celebrant, having made a genuflection to the Altar, takes the holy water from the credence, and approaches together with the Thurifer, near the Celebrant.

10. The Celebrant, having finished the fifth Prayer, the second Clerk, who is at his right, presents the boat with the usual kisses: the Celebrant puts in the incense and blesses it.

11. The second Clerk presents the aspersory, and the Celebrant thrice asperses the candles,—first towards the middle, then to his right, and afterwards to his left, saying (*submissa voce*) *Asperges me*, &c., without the Psalm.

12. He thrice incenses the candles in the same way, without any form of words.

13. The blessing over, the Celebrant returns to the middle of the Altar, and makes the proper reverence. He then sits upon a seat prepared on the Gospel side of the predella, covers, and gives an instruction to the people upon the institution of this solemnity, upon the mystic significations, and the advantages of blessed candles; he exhorts the faithful to draw near and receive them with becoming reverence.

Article III.—*The Distribution of Candles.*

1. The exhortation over, the first Clerk takes a candle for the Celebrant from the table, and, if there be no

Priest to give it to him, he places it on the middle of the Altar.

2. The Celebrant having made the proper reverence at the middle of the Altar, kneels on the predella, being turned towards the Cross.

3. Thus kneeling, he takes the candle from the Altar, kisses it, and gives it in charge to the first Clerk.

Note.—If there be a Priest present, he gives the candle to the Celebrant, who receives it standing, turned towards the people. He who gives the candle as well as the Celebrant who receives it, kisses the candle only. (Bauld. part. iv. cap. iii. art. ii. n. 13; Gav. in Dom. Palm. n. 14, lit. G.)

4. The celebrant then goes to the corner of the Epistle (Bauld. loc. cit. art. iv. n. 3), and recites, alternately with the Clerks, in a clear and uniform tone of voice, the antiphon, *Lumen*, and the canticle, *Nunc dimittis*.

5. Having said the *Gloria Patri*, and repeated the antiphon, *Lumen*, the Celebrant makes an inclination to the Cross, turns to the people, and distributes the candles—first to the Priests, if any be present, afterwards to the Clerks, on the edge of the predella, the seniors being the first, at the corner of the Epistle; all should kneel, and kiss the candle and the hand of the Celebrant.

6. Afterwards, the Celebrant, having made the proper reverence to the Altar, goes to the balustrade to distribute the candles to the congregation, commencing by the side of the Epistle.

7. The third Clerk, at his left, presents the candles, which he has himself received from the first Clerk, who carries them. The Celebrant distributes them, first to the men, and then to the women.

8. The distribution over, the Celebrant washes his hands, being below the steps at the Epistle corner; the first Clerk pours the water, and the two others present the towel.

9. Having washed his hands, the Celebrant returns before the Altar, always below the steps, and, having made in the centre the proper reverence to the Cross (Cast. lib. iii. sec. viii. cap. iii. n. 7 Gav. part. iv. tit. x. lit. G.

n. 18), he ascends, and passes to the corner of the Epistle, where he recites, in clear voice, with his Clerks, the antiphon, *Exurge Domine.*[1]

10. Afterwards, remaining in the same place, he says *Oremus ;* and should this feast fall after *Septuagesima*, and not on Sunday, he himself, having the Clerks at his sides, adds *Flectamus genua*, genuflecting with all the others ; the second Clerk rising first, answers, *Levate.*

11. The Celebrant afterwards says the Prayer *Exaudi, quæsumus*, having always his hands joined.

ARTICLE IV.—*The Procession.*

1. The above Prayers over, the Celebrant goes to the middle of the Altar, and there receives from the first Clerk his candle lighted, and the book out of which he is to sing the antiphons of the procession.[2]

2. The second and the third Clerks also take their lighted candles and books.

3. The Celebrant turned towards the people, says *Procedamus in pace ;* to which the Clerks answer, *In nomine Christi. Amen.*

4. The Celebrant commences to recite the antiphon, *Adorna ;*[3] he continues it, and the others which follow, alternately with his Clerks.

5. After the response, *In nomine Christi, Amen,* the first Clerk takes the processional Cross, makes a genuflection to the Altar, turns himself towards the people, and moves forward to without the church, if such is the custom ; or else, he directs the procession in the interior, turning by the right.` Having made the circuit, he returns to before the Altar.

6. The Celebrant walks after him, wearing his berretta, between the other Clerks, who recite with him the antiphons of the procession divided in verse, for their greater convenience, as follows :—

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[1] Unless there are singers to sing it.

[2] Should there be a number of Clerks to join the procession, the Celebrant may bless incense at the middle of the Altar. (Mer. part. iv. tit. ix. n. 20, § 3.) In the procession, the Thurifer walks before the Cross, which is carried between two other Clerks acting as Acolytes. (Mer. ibid.)

[3] Unless there be a choir.

Ant. Adorna thalamum tuum Sion, * et suspice Regem Christum.

Amplectere Mariam, * quæ est cœlestis porta.

Ipsa enim portat Regem gloriæ * novi luminis.

Subsistit Virgo, adducens manibus Filium * ante luciferum genitum.

Quem accipiens Simeon in ulnas suas, prædicavit populis * Dominum eum esse vitæ et mortis, et salvatorem mundi.

Responsum accepit Simeon a Spiritu Sancto, * non visurum se mortem, nisi videret Christum Domini.

Et cum inducerent puerum in templum, * accepit eum in ulnas suas, et benedixit Deum, et dixit:

Nunc dimittis servum tuum, Domine, * secundum verbum tuum in pace.

Cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo, * ipse accepit eum in ulnas suas.

7. When the procession re-enters the church, if it took place outside, or at the entrance of the Sanctuary, if it were performed within, the Celebrant recites the following responses with his Clerks :—

Obtulerunt pro eo Domino par turturum, * aut duos pullos columbarum:

Sicut scriptum est * in lege Domini.

Postquam impleti sunt dies purgationis Mariæ * secundum legem Moysi,

Tulerunt Jesum in Jerusalem, * ut sisterent eum Domino.

Sicut scriptum est * in lege Domini.

Gloria Patri, et Filio, * et Spiritui Sancto.

Sicut scriptum est * in lege Domini.

8. The first Clerk having arrived at the Altar, genuflects, and puts the Cross in its place.

9. The Celebrant concludes the responsory before the Altar.

ARTICLE V.—*The Mass.*

1. The responsory over, the first Clerk having taken the candles from the Celebrant and the other Clerks, extinguishes, and puts them on the credence.

2. The Celebrant, having made the proper reverence to the Altar, retires below the steps near the corner of the Epistle, to the place where he usually sits at Solemn Mass; and there, aided by the second and third Clerks, takes off his purple cope and stole, and afterwards takes the white maniple, stole, and chasuble if he is to say a Mass of the Blessed Virgin; if otherwise, after having taken off the cope, he takes the purple maniple and chasuble for the Mass of the Sunday.

3. During this time, if a Mass of the Blessed Virgin be said, the first Clerk removes the purple ornaments which cover those of white, and puts vases of flowers between the candlesticks; afterwards he carries the chalice with its veil to the Altar, extends the corporal, and places the chalice in the centre.

4. The Celebrant, having gone to the Altar, commences the Mass, during which the Clerks hold their lighted candles at the Gospel, and from the consecration to the Communion, supposing a Mass of the Blessed Virgin be said. (Gav. part. iv. tit. xiv. n. 10; at alii.)

5. Whilst the Celebrant reads the *Communio*, the first Clerk removes the chalice from the Altar, and places it on the credence.

6. The Mass over, the Celebrant returns with joined hands to the sacristy, preceded by the Clerks; he unvests, and makes his thanksgiving, as usual.

7. The Clerks bring from the Altar and the credence whatever they had prepared before the Mass, and consign everything to its proper place.

CHAPTER III.

ASH-WEDNESDAY.

Article I.—*Preparations.*

1. *In the sacristy*, in the usual place, the cope, stole, girdle, alb, and amice, for the Celebrant; the folded chasuble, stole, girdle, alb, and amice, for the Deacon;

and the same vestments, except the stole, for the Subdeacon.[1] The vestments should be purple.

2. *The Altar* should have no other ornaments than the candlesticks and the Cross, and the purple antependium. *On the Epistle side* is placed the vessel of silver, or some other becoming material, containing the dry ashes (*S. C. R.*, May 23, 1603), which should be covered until the beginning of the function (Cast. lib. iii. sess. iv. cap. ii. n. 4; Bis. lit. F. n. 41, § 1; Mer. part iv. tit. vi. n. 2), either with a purple veil, or with its own cover. (*Mem. Rit.* tit. ii. cap. i.)

3. *On the credence*, in addition to the usual things for High Mass, the vase of holy water, with its aspersory; a small plate, with two or three slices of crumb of bread; the ewer, containing water; and the towel, on a salver. (*Cærem. Epis.* lib. ii. cap. xviii. § 1; Mer. ibid.)

4. *On the bench of the sacred Ministers*, the chasuble and maniple for the Celebrant, and two other maniples for the Ministers, which they should put on after the Celebrant has been vested in the chasuble. (*Cærem. Epis.* ibid. n. 21.)

5. In a convenient place, the thurible, with its boat; a grate, with lighted charcoal, and a pair of tongs.

ARTICLE II.—*The Benediction and Distribution of the Ashes.*

6. The Ministers, being vested, as usual, in their albs, and the Deacon in his stole also, assist in vesting the Celebrant in the amice, girdle, stole, and cope; after which, they themselves put on their folded chasubles. At the intimation of the Master of Ceremonies, the Ministers issue from the sacristy, having the Celebrant in the centre, whose cope they raise on either side. All three advance covered. (Mer. part iv. tit. vi. n. 5.)

7. Having arrived at the Altar, and having as usual tendered their berrettas to the Master of Ceremonies, they there make the due reverences, and ascend to the predella, where the Celebrant kisses the centre of the Altar (Gav. part iv. tit. vi. in *Rubr.* ii. lit. F.), and the sacred Minis-

[1] In churches where the folded chasubles can not be used, the Deacon and Subdeacon may take the simple alb, the Deacon with the stole in addition.

ters at the same time make a genuflection. (Mer. ibid. n. 6.) They then retire *in cornu Epistolæ*, where they arrange themselves in the following order:—the Celebrant in the centre, the Subdeacon at his left, and the Deacon on the step to the right, both being a little distant from the Altar. (Bis. lit. B. n. 86, § 3.) The Master of Ceremonies then uncovers the ashes. (*Mem. Rit.* tit. ii. cap. ii.)

8. The sacred Ministers having arrived *in cornu Epistolæ*, the Celebrant reads the antiphon *Exaudi*, &c., which the choir sings (*Rubr. Miss.* ut in die), as at the Introit of the Mass. (Bis. ibid.) The Celebrant reads the antiphon with joined hands. (Bauld. part iv. cap. iv. art. i. n. 5.)

9. The antiphon being repeated by the choir, the Celebrant in the same place, and without turning towards the people, sings, with hands joined, and in a ferial tone, the *Dominus vobiscum;* he then adds *Oremus*, making only an inclination to the Cross (N. de Bral. part iii. cap. v. n. 4), and afterwards the four following Prayers. When he blesses the ashes, he places his left hand on the Altar, the Deacon in the mean time raising the right border of the cope. (Gav. ibid. in *Rubr.* iii.; Bauld. ibid.) He will do the same when the Celebrant uses the aspersory and the thurible.

10. At the commencement of the Prayers, the Thurifer proceeds to put fire in the thurible, and when concluded, goes to the Epistle side, together with the first Acolyte, who, being at his right, bears the vessel of holy water and its aspersory. Both having made the due reverence on the pavement, the Thurifer ascends the step to receive the incense; he then descends to the pavement with the thurible, and yields his place to the Acolyte, who presents the aspersory to the Deacon. This latter, taking it by the centre, presents it with the usual *oscula* to the Celebrant, who thrice sprinkles the ashes,—first in the middle, next on the right, and afterwards on the left (Gav. ibid. in *Rubr.* iv. lit. H.), saying, *Asperges me*, &c, without singing, and without the Psalm (Mer. ibid. n. 10); the Deacon then returns the aspersory to the Acolyte, and having taken the thurible from the Thurifer, presents it

with the usual *oscula* to the Celebrant, who thrice incenses the ashes in the manner laid down for the aspersion (*Rubr.* ibid.), without using any form of words.

11. After the incensing, the Thurifer takes the thurible, and having with the Acolytes made the due reverence to the Altar, they return to deposit all in their proper places. (Bis. ibid.; Bauld. ibid. n. 7.) See the article on the Palms.

12. The Celebrant having completed the blessing, proceeds with his Ministers to the centre of the Altar, to make the distribution, having the Deacon on his right, with the vessel of ashes in his hand, and the Subdeacon on his left (Mer. ibid. n. 12; Bauld. ibid. art. ii. n. 1); all three should turn towards the people, and the Celebrant remain uncovered. (*S. C. R.*, July 18, 1626.)

13. Before the Celebrant turns towards the people, the second Master of Ceremonies will apprise the highest in the choir, who will be vested in his choral habit, without the stole (*S. C. R.*, Feb. 14, 1705), to hold himself in readiness on the lowest step, and, after having made a profound reverence to the Celebrant, to ascend to the highest step, where standing, he places ashes on the head of the latter, who will stand with head uncovered and hands joined. (Bis. ibid. § 6; Bauld. ibid. n. 2.) He will form the sign of the Cross on the Celebrant's head, saying in the mean time, *Memento homo*, &c. (Mer. ibid. n. 13.)

14. After the Celebrant has received the ashes from the principal dignitary of the choir, he takes some from the vessel held by the Deacon, and, repeating the *Memento homo*, &c., places them on the head of the Dignitary from whom he received them, who should then be kneeling on the highest step. (Bauld. ibid. n. 3; and *S. C. R.*, Feb. 14, 1705.) After the due inclinations have been made, he returns to his place, accompanied by the second Master of Ceremonies, who will now see that the clergy approach in proper order.

Note.—If there be not a Priest vested in cotta to give the ashes to the Celebrant, he kneels on the predella towards the Altar, and signs his own head with the ashes, omitting the *Memento*, &c. Although the Deacon who

serves at the Altar be a Priest, serving in quality of Minister at such function, he should not place the ashes on the Celebrant. (Bis. ibid.; Bauld. ibid. n. 8; Mer. ibid. n. 14.)

15. When the distribution has commenced, the choir sings the antiphon *Immutemur habitu,* &c., and that which follows (*Rubr.* ibid.; *Cærem. Epis.* lib. ii. cap. xviii. n. 10), repeating it during the distribution, if occasion require. (Mer. ibid. n. 15.)

16. The Priest who has placed ashes on the Celebrant having departed, the Deacon gives the vessel containing the ashes to the Master of Ceremonies, or places it on the Altar; after which, he descends to the step together with the Subdeacon, and both kneeling down on the predella, receive the the ashes from the Celebrant. The Deacon then turns to the right, where he retakes the vessel of ashes, and the Subdeacon to the left. (Bis. ibid. § 10; Cast. lib. iii. sess. iv. cap. iii. n. 8.) The Celebrant afterwards distributes the ashes to the clergy, and then to the Clerks (*Rubr.* ibid.), all approaching two and two.

17. The distribution of the ashes being over, the Deacon gives the vessel to the Master of Ceremonies, who will place it on the credence; after which, the three proceed *in cornu Epistolæ,* where the Celebrant washes his hands (*Cærem. Epis.* ibid. cap. xix. n. 6; Bauld. ibid. n. 9), first rubbing them with the crumb of bread, the Acolyte ministering the water, and the sacred Ministers presenting the towel. (Mer. ibid. n. 19.)

Note.—If it be customary for the Celebrant to distribute ashes to the people, he will proceed to the balustrade (the Ministers being in attendance as above) to distribute them, observing, while giving the ashes to the women, not to place it on their veils, but on their hair only. (Gav. ibid. in *Rubr.* vi. lit. R.) The distribution of ashes over, the sacred Ministers return before the Altar; the Deacon and Subdeacon make a genuflection on the lowest step, and the Celebrant the due reverence. They then proceed *in cornu Epistolæ,* where the Celebrant washes his hands *in plano,* as above.

18. The Celebrant, after having washed his hands, will

sing the *Dominus vobiscum*, and afterwards, with hands joined, and in a ferial tone, the Prayer *Concede nobis*, &c. (*Rubr*. ibid.) The choir having answered *Amen*, they make an inclination to the Cross, and proceed *per breviorem* to the bench, where the Celebrant takes off the cope, and vests in the maniple and chasuble, and the Ministers in their maniples only.[1] (Mer. ibid. n. 20.) The Priest who blessed the ashes, and not any other, then sings the Mass. (*S. C. R.* June 12, 1627.)

ARTICLE III.—*The Mass.*

19. The Ministers having departed from the bench, make the usual inclinations to the choir, and, on arriving before the steps of the Altar, the due reverence to the Cross; after which the Mass is commenced and continued *more solito*, excepting in the following particulars :—At the *Confiteor*, and at the Prayers, the choir, and Clerks who serve at the Altar kneel; and likewise from the *Sanctus* to the *Agnus Dei* exclusively. (Bis. lit. M. n. 249, § 2 ; lit. G. n. 29. § 9 ; Bauld. part vi. cap. iv. art. ii. n. 11 ; Mer. part iv. tit. vi. n. 20; Cast.)

20. When the Celebrant sings the last Prayer but one before the Epistle, the second Acolyte takes off the Subdeacon's chasuble, and places it on the seat, putting it on again, when, after the conclusion of the Epistle, he shall have kissed the Celebrant's hand. While the Celebrant is reading the Gospel, the Deacon, having taken off the chasuble, puts the large stole over the small one : he will resume the chasuble, after having transferred the Missal for the Communion. (Mer. ibid. tit. i. n. 4.) He will convey *more solito* the book of the Gospels to the Altar.

21. The Celebrant, while reading the *Adjuva nos*, &c., will not genuflect. After having finished reading the Gospel, he returns *more solito* to the middle of the Altar, where, with the Ministers, he puts incense into the thurible, and waits until the *Adjuva nos*, &c., is sung, when

[1] During this they should not turn their backs to the Altar, as is too commonly the practice (see No. 28, page 191.)

the three kneel down on the edge of the predella, and at which time the Deacon says the *Munda cor Meum.* The *Adjuva nos*, &c., being ended, they rise, and proceed as usual to sing the Gospel.

22. The Acolytes continue to kneel with their torches lighted, from the *Sanctus* until after the Communion of the Celebrant.

23. At the Prayer which is said *super populum* after the Post-Communion, the Deacon, after the Celebrant has intoned *Oremus*, turns towards the people by his right shoulder, and sings, *Humiliate capita vestra Deo.* (Mer. ibid.)

CHAPTER IV.

ASH-WEDNESDAY IN SMALL CHURCHES.

Article I.—*Preparations.*

1. *On the credence of the High Altar:*—1st, the chalice for Mass, with the purple veil and burse; 2nd, the maniple and chasuble, of the same colour; 3rd, the thurible and boat with incense; 4th, the holy water, with aspersory; 5th, some crumbs of bread, and the vessels for washing the hands of the Celebrant after the distribution of the ashes; 6th, a towel; 7th, the cruets of wine and water upon the plate, with a small napkin.

2. *At the Altar:*—1st, purple antependium, the Cross, the candlesticks with their candles, but without vases of flowers; 2nd, the Missal on a purple cushion or stand, on the Epistle corner; 3rd, a small vase of silver, or other becoming material, containing the ashes made from the Palms blessed on the preceding year, dried and well sifted. This vase should have a coverlet of the same material, or it may be covered with a purple veil. It is placed between the Missal and the Epistle corner of the Altar.

3. *In the sacristy:*—1st, three cottas for the Clerks; 2nd, the amice, alb, girdle, with purple stole and cope for the Celebrant; 3rd, a small grate of fire, and tongs.

Article II.—*The Blessing of the Ashes.*

1. All things being prepared, as above, the Clerks, vested in cottas, call the people to the church by the ordinary ringing of the bells.

2. The Celebrant, having washed his hands in the sacristy, vests himself over the cotta, in amice, alb, girdle, and purple stole and cope; he is aided in this by the second and third Clerks.

3. The first Clerk lights the candles on the Altar, and returns to the sacristy.

4. The Celebrant, having made the proper reverence to the Cross, or principal image of the sacristy, goes to the Altar, with his Clerks.

5. The first Clerk precedes, with hands joined; the Celebrant, with head covered, follows, walking between the two other Clerks.

6. Arriving at the Altar, the Celebrant gives his berretta to the first Clerk, and makes the proper reverence.

7. He goes up to the Altar, having the second and third Clerks at his sides, and kisses the middle of it.

8. In the mean time, the first Clerk, having placed the berretta on the seat, uncovers the vase of ashes.

9. The Celebrant passes to the Epistle corner, and recites with his two Clerks the antiphon, *Exaudi*, given in the Missal.

10. During this time, the first Clerk prepares the thurible.

11. The antiphon being repeated, the Celebrant, still in the same place, without turning to the people, recites or sings, on the ferial tone, with hands joined, *Dominus vobiscum*, and the four Prayers which follow.

12. During the singing of the fourth Prayer, the third Clerk, having made a genuflection to the Altar, takes the holy water, and approaches the Celebrant, together with the Thurifer.

13. The Celebrant, assisted by the second Clerk, puts incense into the thurible; he asperses and incenses the ashes, *more solito*.

14. The Benediction over, the vase of ashes is placed on the middle of the Altar.

15. The Celebrant, then sitting in the usual place, instructs the faithful concerning the Benediction, and the imposition of the ashes.

ARTICLE III.—*The Distribution of the Ashes.*

1. The Celebrant, when there is no other Priest, having made a profound inclination to the Cross, kneels on the middle of the predella.

2. Thus kneeling, he himself places the ashes on his head, *nihil dicens.* If there be another Priest, he approaches the Altar in his choral dress, without stole, and, saying, *Memento, homo,* &c., places ashes upon the head of the Celebrant, who, in this case, will stand inclined, being turned towards the people.

3. The Celebrant, having received ashes, passes to the corner of the Epistle, recites with his Clerks the antiphon *Immutemur,* and that which follows in the Missal.[1]

4. Afterwards he imposes ashes on all the Clergy, who kneel on the edge of the predella, the highest in dignity nearest to the Epistle corner. Giving the ashes, he says to each, *Memento, homo,* &c.

5. Then the Celebrant, between the second and third Clerks, salutes the Altar, and goes to the balustrade, where he distributes the ashes to the laity,—first to the men, and afterwards to the women, commencing by the Epistle side.

6. The distribution over, the Celebrant, with the Clerks, makes the proper reverence to the Altar, and goes to the Epistle corner where he washes his hands, using the crumb of bread.

7. He returns to the middle, ascends to the Altar, makes the proper reverence, and passes to the Epistle corner.

8. Having his hands joined, and being turned towards the book, he says, *Dominus vobiscum,* and the Prayer *Concede.* In the same place, and without returning to the middle, he makes the proper reverence to the Altar, and descends *in plano* by the side.

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[1] When they are sung by a choir, the Celebrant need not recite them.

ARTICLE IV.—*The Mass.*

1. Having descended *in plano* at the Epistle corner, near his seat, he takes off the cope, with the assistance of the Clerks, and having received the maniple and chasuble, sits for a few moments.

2. In the mean time, the first Clerk carries the chalice, &c., to the Altar, extends the corporal, and places the chalice in the centre.

3. The Celebrant then goes to the Altar to commence the Mass, during which he observes what is prescribed in the Missal.

4. Whilst he reads the *Communio*, the first Clerk removes the Chalice from the Altar, and places it upon the credence.

5. The Mass over, the Celebrant, preceded by the Clerks, returns with joined hands to the sacristy, where he unvests, and makes his thanksgiving.

6. The Clerks bring to the sacristy those things which are on the credence, and consign each to its proper place.

CHAPTER V.

LÆTARE AND GAUDETE SUNDAYS.

THERE are three particular things to be observed on these Sundays: First, at solemn High Mass the organ is played (*Cærem. Epis.* lib. i. cap. xxviii. n. 2); Secondly, rose coloured, or purple ornaments of more than ordinary costliness should be used. Thirdly, the Deacon and Subdeacon, instead of folded chasubles, should wear the dalmatic and tunic. (*Rubr. Miss.* de qualitate paramentorum.)

Note.—If the fourth Sunday of Advent fall on the Vigil of Christmas, the *imperata* Collects are omitted. (*S. C. R.*, April 20, 1822.) The same observation applies absolutely to the Vigil itself, according to a decree of the Congregation, March 3, 1761.

CHAPTER VI.

PALM-SUNDAY.

Article I.—*Preparations.*

1. *In the sacristy* in the usual place, the cope, stole, girdle, alb, and amice, for the Celebrant; the folded chasuble, stole, maniple, girdle, alb, and amice, for the Deacon; and the same for the Subdeacon, except the stole: the colour purple.

2. *On the Altar*, which should be entirely unadorned, the candlesticks and cross. Branches of olive, however, where such is the custom, may be placed between the candlesticks. (Bauld. part iv. cap. vi. art. i.; Mer. part iv. tit. vii. n. 8.)

3. Near the Altar, *on the Epistle side*, a small table, covered with a cloth, having on it the palms, covered with white linen. *On the Gospel side*, in a suitable place, three lecterns for the *Passion*.

4. *On the credence*, the vase of holy water, with its aspersory; in the centre, the chalice, covered as usual; the humeral veil, the cruets, little bell, and Missal for the Gospel and Epistle; the large stole for the Deacon; the ewer of water for washing the hands, and the towel.

5. In a convenient place the processional Cross, covered with a purple veil, and a small grate with lighted charcoal, to renew the fire in the thurible, and the tongs.

6. On the bench of the Ministers the chasuble and maniple for the Celebrant.

7. Besides these, either in the sacristy or some other convenient place, three amices, albs, girdles, maniples, and purple stoles, for the three Deacons of the *Passion* (Mer. ibid.; Bauld. ibid. n. 2; Bis. lit. B. n. 225, § 7), and the three books for the *Passion*.

Article II.—*From the commencement of the Function to the Distribution of the Palms.*[1]

8. The Ministers being vested as usual in their albs, and the Deacon having put on the stole, assist the Celebrant to vest in the alb, stole, and cope; after which, both

[1] The asperges is given, but the *Gloria Patri* is omitted. Gavanto, part iv. tit. vii. n. 9.

put on their folded chasubles and maniples. At the intimation of the Master of Ceremonies, the Celebrant proceeds, having the Ministers on either side, raising the borders of his cope: all three wear their berrettas. (Gav. part iv. tit. vii. in *Rubr.* vii. lit. B.; Mer. ibid. n. 10.)

9. Having arrived at the Altar, and given as usual their berrettas to the Master of Ceremonies, they make the proper reverences, and ascend to the predella, when the Celebrant kisses the centre of the Altar (Gav. ibid.; Mer. ibid.), and the sacred Ministers at the same time genuflect. (Bauld. part. iv. cap. vi. art. ii. n. 3.) They then retire *in cornu Epistolæ*, where the Celebrant stands in the middle, the Subdeacon on his left, and the Deacon on the step to the right, both being at a little distance from the Altar (Mer. ibid. n. 12): the Master of Ceremonies then uncovers the Palms. (Bauld. ibid.)

10. The sacred Ministers having retired *in cornu Epistolæ,* the Celebrant, standing with hands joined, reads from the Missal the antiphon *Hosanna*, &c., without making the sign of the Cross. The choir will sing the antiphon. (Bis. lit. B. n. 87, § 4; Bauld. and Mer. ibid.)

11. The antiphon being sung, the Celebrant, with hands joined, says towards the Missal, in a ferial tone, *Dominus vobiscum* (*Rubr. Miss.* ut in die), and the Prayer which follows, the Ministers raising, *hinc inde,* the borders of his cope. At the beginning of the Prayer, the Subdeacon having made a reverence to the Cross, descends *in plano* behind the Celebrant, where, standing turned towards the Altar, the second Acolyte removes his chasuble, and the second Master of Ceremonies presents him the book.

12. The Prayer being finished, he sings in the Epistle tone, the Lesson which follows, having made before and after the usual reverences to the choir; he receives the benediction from the Celebrant (*Rubr.* ibid.), and having resumed the chasuble, returns *per breviorem* to assist the Celebrant. (Mer. ibid. n. 14.)

13. The Subdeacon having finished the Lesson, the choir sing one of the two responses, with their versicles, which

follow in the Missal. (*Rubr.* ibid.) In the mean time, the Deacon, having made a reverence to the Cross, descends *in plano,* where he takes off the chasuble, and being vested in the large stole, receives the Missal from the second Master of Ceremonies, and conveys it, with the usual reverences, to the centre of the Altar (*Rubr.* ibid.); having placed it there he returns, *per breviorem,* to the right of the Celebrant, to minister the incense, the Subdeacon raising the border of the cope.

14. The incense blessed, the Subdeacon descends *in plano,* and the Deacon goes *per breviorem* to the middle of the Altar, and says the *Munda cor meum*, *more solito,* and having taken the Missal, asks the Celebrant's benediction (*Rubr.* ibid.), who, having turned towards the *cornu Evangelii,* pronounces it as usual. The Deacon then sings the Gospel as at High Mass. The Gospel over, the Subdeacon presents the beginning of the Text to the Celebrant to be kissed, and the Deacon incenses him. (*Rubr.* ibid.) The Subdeacon returns to the left of the Celebrant, and the Deacon (after having been divested of the large stole, and having resumed the folded chasuble), to his right. (Gav. ibid. in *Rubr.* x.; Mer. ibid. n. 11.)

15. The Celebrant, having been incensed, turns towards the Altar, and joining his hands, sings in a ferial tone the Prayer, and the Preface which follows. (*Rubr.* ibid.) The *Præfatio* over, he joins the Sacred Ministers in saying, with head inclined and in a subdued voice, the *Sanctus,* which is also sung by the choir. (*Rubr.* ibid.)

16. This being completed, the Celebrant sings, in a ferial tone, and with hands joined, the *Dominus vobiscum,* and the Prayers of the benediction. When he blesses the Palms, he places the left hand on the Altar (Gav. ibid. in *Rubr.* xi.), and the Deacon raises the borders of his cope (Mer. ibid. n. 16), which he likewise does when he uses the aspersory or thurible.

17. At the beginning of the Prayers, the Thurifer proceeds to put fire in the thurible, and when they are terminated, goes to the Epistle side, together with the first Acolyte, who walks at his right, bearing the vessel of

holy water and its aspersory. Both having made the due reverence on the pavement, the Thurifer ascends the steps to receive the incense as usual; he then retires to the pavement with the thurible and boat. The Acolyte presents the aspersory to the Deacon, who taking it at the centre, tenders it to the Celebrant, with the usual *oscula.* The Celebrant thrice asperses the Palms, first in the middle, then on the right, and afterwards on the left (Gav. ibid. in *Rubr.* xiii. lit. D.), saying, *Asperges me,* &c. (*Rubr.* ibid.) The Deacon returns the aspersory to the Acolyte, takes the thurible from the Thurifer, and presents it, with the usual *oscula,* to the Celebrant, who thrice incenses the Palms, in the manner specified for the aspersion (*Rubr.* ibid.), without using any form of words. (Gav. ibid. lit. F.; Mer. ibid. n. 17.)

18. This concluded, the Thurifer takes the thurible, and having, together with the Acolyte, made the due reverence to the Altar, each returns to deposit what he holds in its proper place.

19. The Celebrant then says the *Dominus vobiscum,* and the Prayer which follows, in the manner given for the others. (*Rubr.* ibid.)

Article III.—*The distribution of the Palms.*

20. The Prayer over, the Ministers, with the Celebrant, proceed to the centre of the Altar, make a reverence to the Cross, and turn their faces towards the people. The first Acolyte, on the Epistle side, holds the Palms, and presents them to the Deacon in such a manner that he may receive them by the stalks.

21. Before the Celebrant turns towards the people, the second Master of Ceremonies will apprise the senior of the choir (who should be vested in the habit of the choir without the stole) (*S. R. C.,* Feb. 14, 1705), to hold himself in readiness on the highest step, where standing he will receive the Palm from the Deacon, and having kissed it only, present it to the Celebrant. The latter kisses it and gives it to the Subdeacon, who receives it with the usual *oscula,* and places it on the Altar. The Celebrant then receiving another Palm from the Deacon, presents it

to the senior of the choir, who receives it kneeling, kissing the Celebrant's hand and the Palm. (*S. C. R.*, Feb. 14, 1705). Having made the due inclinations, he returns to his place, accompanied by the second Master of Ceremonies, who will see that the choir approach in proper order.

22. When the distribution commences, the Cantors sing the antiphon, *Pueri Hebræorum*, &c. (*Rubr. Miss.* ut in die; *Cærem. Epis.* lib. ii. cap. xxi. n. 6); repeating it should occasion require, during the distribution. (*Rubr.* ibid.)[1]

23. The senior of the choir having departed, the Deacon and Subdeacon ascend the steps, and kneeling on the edge of the predella, receive their Palms from the Celebrant, with the usual *oscula*. (*Rubr.* ibid.) They then rise, and having genuflected on the predella, the Subdeacon goes to the right, to raise the border of the Celebrant's cope, and the Deacon to the left, to present him the Palms (Mer. part iv. tit. vii. n. 19): they place their own on the Altar or give them to the Acolytes. (Bis. lit. B. n. 87, § 13.) The Celebrant then distributes them to the clergy, first to the Priests and afterwards to the Clerks (*Rubr.* ibid.), all advancing two and two, and kissing first the Palm, and afterwards the Celebrant's hand. (*Cærem. Epis.* ibid. cap. xvii. n. 3.)

24. The Palm being distributed among the clergy, the Ministers, together with the Celebrant, turn towards the Altar, make an inclination to the Cross, and return in the same order as they first observed, *in cornu Epistolæ*, where the Celebrant will wash his hands[2] (*Cærem. Epis.* ibid. cap. xxi. n. 7; Cas. lib. iii. sect. v. cap. iv. n. 1; Bauld. part iv. cap. vi. art. ii. n. 16; Mer. ibid. n. 22); he will then sing the Prayer, *Omnipotens sempiterne Deus*. (*Rubr.* ibid.)

Note.—If it be customary for the Celebrant to distribute Palms to the people, he will proceed to the balustrade to do so, observing that the men will first kiss the Palm, and afterwards the Celebrant's hand, but the women the Palm

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[1] During the distribution one of the Clerks ties a palm on the summit of the processional Cross, making it secure with a purple ribbon. (*Clem. Instr.*)

[2] The Subdeacon ministering the water, and the Deacon the towel.

only. (Mer. ibid. n. 19; Bis. ibid. § 14.) After the Palms have been distributed to the people, the sacred Ministers return before the Altar, and make a genuflection on the lowest step. The Celebrant makes an inclination to the Cross and proceeds with them *in cornu Epistolæ*, where he washes his hands *in plano*, as above. If there be at the balustrade a great number of the Faithful, a priest vested in cotta and purple stole may distribute the Palms, with the ceremonies above mentioned. (Gavant. part iv. tit vii. in *Rubr.* xiv. lit. H.; Mer. ibid. n. 21.) The same observation applies to the distribution of the candles and ashes.

Article IV.—*The Procession.*

25. Whilst the sacred Ministers are returning *in cornu Epistolæ*, the Thurifer will prepare fire in the thurible, and after the Prayer, proceed to the Epistle side, where the incense is blessed as usual. (*Rubr. Miss.* ut in die.) The Subdeacon afterwards makes a reverence to the Cross, and proceeds *per breviorem* to the credence, where he lays aside his maniple, and takes the processional Cross. Then, placing himself beween the two Acolytes, and having the Thurifer in advance, he proceeds with them to the centre of the choir, and there remains with his face turned towards the Altar.

26. In the mean time, the Deacon, having taken off his maniple, receives, from the Master of Ceremonies, the Celebrant's Palm, to whom he presents it, with the usual *oscula;* he then takes his own, and retires to the first step behind the Celebrant. (Mer. part iv. tit. vii. n. 22.) At the intimation of the Master of Ceremonies, he turns towards the people, and sings *Procedamus in pace*, to which the clergy answer, *In nomine Christi. Amen.* (*Rubr.* ibid.)

27. The clergy having made this response, the procession advances towards the church door in the following order:—The Thurifer, after having made the genuflection, precedes; then follow the Acolytes and Cross-bearer, who omit the genuflection; next the Cantors and the remainder of the clergy, all of whom, on departing two and two, genuflect in the centre of the choir, each bearing his Palm in the outside hand (*Rubr.* ibid.); lastly, the Deacon and

Celebrant, who, at the intimation of the Master of Ceremonies, descend *in plano*. Both having made the due reverence to the Altar, the Deacon presents the Celebrant his berretta, with the usual *oscula*, and having received his own, places himself at the left of the Celebrant (Mer. ibid. n. 23, 24), raising with the right hand the border of the cope, and holding with his left hand the Palm: both having covered, follow the procession.

28. On issuing from the church door, all cover, except the Thurifer, Cross-bearer, and the two Acolytes, as also the Master of Ceremonies, who should not even wear the zucchetto. (*S. C. R.*, July 17, 1734.) The procession will follow the route usually taken by the particular church, the Cantors, in the mean time, singing the whole or parts of the antiphons appointed in the Missal. (*Rubr.* ibid.; Bauld. part iv. cap. vi. art. iii. n. 2; Bis. lit. P. n. 325, § 3.)

29. The procession having returned towards the church door, some singers enter and shut it; the Thurifer, remaining outside, retires to the right of the first Acolyte, and the Cross-bearer, having approached to the centre of the Acolytes, and turned the face of the Cross to the people (Bauld. ibid. n. 3; Bis. ibid. § 5; Gav. part iv. tit. vii. in *Rubr.* xvi. lit. Q.; Mer. ibid. n. 26), pauses with the Acolytes turned towards the door. The choir divide in two parts, or form a circle; the Celebrant, wearing his berretta, stands in the centre, with his face turned towards the door, and having the Deacon on his left, who takes off his berretta, simultaneously with the clergy (Bauld. ibid. n. 4; Mer. ibid. n. 26, 27); or they may all stand with heads covered, considering it as a procession outside the church. (De Bral. part iii. c. vii. n. 7.)

30. Then the Cantors within, turning towards the door, sing the first two verses, *Gloria, laus*, &c., which will be afterwards repeated by the clergy and Celebrant. Those inside then sing the two next verses following, and those outside again repeat the first two; and so alternately through the whole or part. (*Rubr.* ibid.)

31. The singing being concluded, the Subdeacon turns the face of the Cross towards the door, which he strikes with its foot. The door is immediately opened, and the

procession enters the church; then the Cantors commence singing the antiphon, *Ingrediente Domino*, &c. (*Cærem. Epis.* lib. ii. cap. xxi. n. 8), at the end of which the *Gloria Patri* is not said. (*Rubr.* ibid.)

Note.—If the procession cannot issue outside the church, it will proceed around the interior, and rest at the door of the *Presbiterio.* (Gav. part iv. tit. vii. in *Rubr.* xviii. n. 24.)

32. Whilst the procession is entering the church, all uncover (if they had assisted with head covered) except the Celebrant and Deacon, and in this manner proceed towards the choir. The Thurifer, on arriving in the centre of the choir, genuflects, and conveys the thurible to its place. The Cross-bearer, together with the Acolytes, omitting the genuflection, proceed to the credence, where the Acolytes deposit their candlesticks, and the Subdeacon the Cross. (Bauld. ibid. n. 6.; Bis. ibid. § 8; Gav. ibid. in *Rubr.* xvi. lit. R.; Mer. ibid. n. 29.) The Subdeacon retires to the bench, where he awaits the Celebrant and Deacon. The clergy, after having genuflected in the centre proceed to their places, holding the Palms in their hands.

33. The Celebrant and Deacon, on entering the choir, take off their berrettas, advance to the centre, and having made the proper reverence, proceed to the bench of the Ministers, where the Deacon, having taken the Celebrant's Palm, with the usual *oscula,* presents it, together with his own, to the Master of Ceremonies. The Ministers, turned towards the Altar, take off the Celebrant's cope, and vest him in the maniple and chasuble. The Mass should be sung by the Priest who blessed the Palms, and not by any other. (*S. C. R.*, June 12, 1627.) The Ministers then put on their maniples, and accompany the Celebrant to the Altar, making the usual reverences, after which the latter commences the Mass. (*Cærem. Epis.* ibid. cap. xvii. n. 6; Mer. ibid.)

Article V.—*The Mass and Passion.*

34. The Mass is celebrated as on other Sundays of Lent, except in the following instances:—The Psalm, *Judica me*

Deus, &c., is omitted before the *Confiteor* (*Rubr. Miss.* ut in Dominica de Passione), and the *Gloria Patri* at the Introit and *Lavabo*. (*Rubr.* ibid.)

35. One prayer only is said (*Rubr. Miss.* ut in die), and the *imperata* Collects are omitted. (*S. C. R.*, April 20, 1822.) The commemoration of a simple saint is also omitted, even at Low Masses, although made in the office. (*Rubr.* ibid.) At the words, *In nomine Jesu omne genu flectatur* (which the Subdeacon sings in the Epistle), he, the whole choir, and the Celebrant himself, if he be not reading the Gradual or Tract, will kneel, simultaneously with the Deacon, until the words *Et infernorum*, inclusively. (*Cærem. Epis.* lib. ii. cap. xxi. n. 13; Bauld. part iv. cap. vi. art. iii. n. 7; Bis. lit. M. n. 250; Mer. part iv. tit. vii. n. 30.)

36. The Subdeacon, after reading the Epistle, waits until the Celebrant has finished the Tract; having then obtained the usual benediction, he descends *in plano*, receives the folded chasuble, and places himself at the Deacon's right, as at the Introit (Cast. lib. iii. sect. v. cap. v. n. 3; Mer. ibid.) While the choir sings the Tract, the Celebrant with the Ministers sit down.

37. During the Passion and the Gospel, the Celebrant, and all the others, except the Deacons of the Passion, the Acolytes, and Master of Ceremonies, hold their Palms in their hands (*Cærem. Rom.* lib. ii. cap. xli.; Mer. ibid. n. 31). On withdrawing to the sacristy, all hold them except the sacred Ministers.

38. At the end of the Mass the Gospel of St. John is recited. (Mer. ibid.)

39. Whilst the Epistle is being sung, the Deacons of the Passion vest themselves in amice, alb, girdle, maniple, and purple stole hanging from the left shoulder. (*Cærem. Epis.* ibid. n. 14.) They are aided by the Acolytes, who also, whilst the Tract is being sung, prepare the three uncovered lecterns in the place where the Gospel is to be sung, placing them in a straight line a little distant from each other. (Mer. ibid. n. 30.)

40. Towards the end of the Tract, the three Deacons of the Passion, each holding his book with both hands, and

resting it on his breast, accompanied by the second Master of Ceremonies, make a reverence to the Cross, and putting on their berrettas, depart from the sacristy towards the choir in the following order (*Cærem. Epis.* ibid. n. 14):—The second Master of Ceremonies, with hands joined, in advance, followed by the three Deacons, one after another; the first, he who performs the part of the Evangelist; the second, he who performs that of the crowd; and the third, he who performs that of our Lord. (*Ibid.* n. 16.)

41. On entering the choir they take off their berrettas, giving them to the second Master of Ceremonies, and unite in the following order:—He who represents Christ will have the impersonator of the Evangelist at his right, and that of the crowd on his left, and in this manner they proceed to the centre of the choir, where having genuflected to the Altar and saluted the Celebrant and clergy, they proceed to the lecterns, and there place their books, he who represents the Evangelist standing in the middle, the impersonator of Christ on the right, and that of the crowd on the left. (Bauld. ibid. n. 9; Gav. part iv. tit. ix. in *Rubr.* v. lit. G.; Mer. ibid.) Without any other ceremony, the Evangelist commences to sing the Passion, all three, the mean while, standing with hands joined, as well as the Master of Ceremonies, who remains near at hand, at a bench, upon which he has placed their berrettas.

42. When the Evangelist commences to sing the Passion, the choir uncovers, rises, and continues standing during the time of the Passion. The Celebrant rises, together with the Ministers, and proceeds *per breviorem, in cornu Epistolæ*, where they stand as at the Introit. The Deacon gives the Celebrant the Palm, with the usual *oscula*, and the Ministers receive theirs from the Master of Ceremonies; all three hold them with their left hands (*Cærem. Rom.* ibid.; Bauld. ibid. n. 13; Mer. ibid. n. 31). The Celebrant then reads the Passion *in cornu Epistolæ* (*S. C. R.* August 4, 1663), being a little turned towards those who are singing (Bauld.; Mer. ibid.); he continues until the part which serves as a Gospel exclusively, and having arrived at the words *Emisit*

spiritum, does not genuflect. (Bauld. ibid.; Gav. ibid. lit. H.; Bis. ibid. n. 150, § 3; Mer. ibid.)[1]

43. The Celebrant having finished reading the Passion, his Ministers arrange themselves *unus post alium.* All turn their faces towards the Deacons, hold the Palm with their right hand, and place the left on the breast. (De Bral. part. iii. cap. v. n. 12; Mer. ibid.) At the name of JESUS they incline the head towards the Cross, and at the words *Emisit spiritum* all kneel in the place where they are (*Cærem. Epis.* ibid. n. 16); their faces being turned towards the Altar, but the Deacons of the Passion towards the book. (Cas. ibid. n. 8; Mer. ibid.) At the intimation from the Master of Ceremonies, they who sing the Passion and the others, rise.

44. The three Deacons having sung the Passion, the clergy sit, and the former advance to the centre in the manner in which they came. Having there made a genuflection to the Cross, and the usual reverences to the choir, they receive their berrettas from the second Master of Ceremonies. They cover and retire, *unus post alium*, to the sacristy, observing the same order as on first entering choir. (Mer. ibid.) The Acolytes remove the lecterns.

45. The Deacons of the Passion having departed, the Subdeacon consigns his Palm to the Master of Ceremonies, and conveys the Missal *a Parte Evangelii, more solito.* (Mer. ibid.) The Celebrant, having given his Palm to the Deacon (who gives it with his own to the Master of Ceremonies), proceeds to the centre, to say the *Munda cor meum*, and the *Jube domine benedicere*, omitting the *Dominus vobiscum*, and the signing either of the book or himself (*Rubr.* ibid.); the Celebrant reads the Gospel as given in the Missal, at the end of which the Subdeacon responds, *Laus tibi Christe.* (Mer. ibid.) In the mean time, the Deacon, having taken off his folded chasuble, and put on

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[1] An in iis Ecclesiis, in quibus ob defectum sacerdotum Celebrans in hebdomada majori decantare cogitur partem Passionis, illam decantare debeat in cornu Evangelii?—Resp. *Affirmative.* (*S. R. C.* 12 Martii, 1836.)

the large stole, conveys the book in the usual manner to the Altar. (Mer. ibid.)

46. After the Celebrant has read the Gospel, the ceremonies proceed as usual, except that the Acolytes do not carry their candles (*Rubr.* ibid.), but walk with hands joined, or, where the custom exists, carry Palms. (Bauld. ibid. n. 9.) The Deacon does not sing *Dominus vobiscum*, nor does he sign the book or himself; but having incensed it, commences immediately to sing *Altera autem*, &c., in the Gospel tone (*Rubr.* ibid.); in the mean time, the Celebrant holds his Palm in the right hand. The Subdeacon presents the book, and the beginning of the *Altera autem*, &c., is kissed by the Celebrant. The Mass continues throughout *more solito*.

CHAPTER VII.

PALM SUNDAY IN SMALL CHURCHES.

Article I.—*Preparations.*

1. *On the credence of the High Altar*:—1st, the chalice for the Mass, with the veil and burse of purple; 2nd, the maniple and chasuble of the same colour; 3rd, the thurible, and boat with incense; 4th, a vessel of water, and a basin for washing the hands; 5th, a towel; 6th, the cruets of wine and water on a plate, with a napkin to wipe the fingers; 7th, the book for singing the antiphons of the procession.

2. *On the Altar*:—1st, the antipendium of purple; 2nd, the Missal on its purple cushion or stand at the Epistle corner; 3rd, branches of Palms between the candlesticks, in lieu of flowers.

3. *Near the corner of the Epistle, below the steps*:—1st, a table, covered with white linen, upon which are the Palms to be blessed; 2nd, the processional Cross, covered with a purple veil, and a purple riband, to tie a Palm to the top of the Cross.

4. *In the Sacristy*:—1st, three cottas for the Clerks; 2nd,

the amice, alb, girdle, and purple stole and cope for the Celebrant; 3rd, a small grate with fire, and the tongs; 4th, the vase of holy water, and the aspersory.

Article II.—*The Benediction of the Palms.*

1. All things being disposed as above, the people assemble at the proper time at the sound of the bells, as on festival days.

2. The Celebrant, aided by the second and third Clerks, in the sacristy vests himself over the cotta, with amice, alb, girdle, and purple stole and cope.

Note.—When a cope may not easily be had, the Celebrant may content himself with the stole over the amice, alb, and girdle.

3. The Celebrant then blesses the water for the Aspersion, with the Prayers in the Missal, and during this time, the first Clerk lights the candles on the Altar.

4. The Celebrant goes to the Altar with the Clerks in the following order:—The first clerk walks in advance, carrying the vessel of holy water; he is followed by the Celebrant, with head covered, walking between the second and third Clerks.[1] On arriving at the Altar, they kneel on the lowest step for the Asperges.

5. The aspersion is made as usual; the first Clerk afterwards puts the Missal on its stand at the Epistle side of the Altar.

6. The third Clerk takes the maniple from the credence (Bauld. part iv. cap. vi. art. iv. n. 1), and places it on the Celebrant's arm.

Note.—It seems that this should not be done, since it is contrary to the Rubric of the Missal (tit. xix. n. 4, de Qualit. Parament.), which is thus expressed:—"*Cum Celebrans utitur pluviali, semper deponit manipulum; et ubi pluviale haberi non potest, in benedictionibus quæ fiunt in Altari, Celebrans stat sine planeta, cum alba et stola.*"

7. The Celebrant goes up between the two Clerks to the Altar, and kisses the middle; afterwards he goes to the

[1] Should the Celebrant not be vested in cope, the two Clerks will precede him.

Epistle side, and says in a loud voice and uniform tone, the antiphon. *Hosanna*, which the Clerks continue with him.

8. The Celebrant, remaining in the same place, with hands joined, says *Dominus vobiscum*, and the Prayer, *Deus, quem, diligere*, &c.

9. He afterwards reads the Epistle, then recites with the Clerks the response, *Collegerunt*, or *In monte Oliveti.*

10. Remaining in the same place, he says the *Munda cor meum*, reads the Gospel, kisses the book at the conclusion, and deposes the maniple. (See the preceding note.)

11. He then says the *Dominus vobiscum*, the Prayer, and the Preface, holding his hands joined, as well during the Preface as during the Prayers which follow.

12. The Clerks say the *Sanctus*, &c.[1]

13. The Celebrant, having said *Dominus vobiscum*, recites the five Prayers following.

14. In the mean time, the first Clerk puts fire in the thurible, and takes the boat.

15. During the fifth Prayer, the third Clerk having made a genuflection to the Altar, takes the holy water from the credence, and conjointly with the Thurifer approaches the Celebrant.

16. The Celebrant, assisted by the second Clerk, who presents the spoon, with the usual kisses, puts incense into the thurible, and blesses it.

17. He then thrice asperses the Palms, saying (*submissa voce*), *Asperges me*, without the Psalm, and afterwards thrice incenses them.

18. The Celebrant again says *Dominus vobiscum*, and recites the sixth Prayer.

19. The first Clerk puts aside the thurible, and passes to the left of the Celebrant.

20. The Celebrant having sat down, gives an exhortation suitable to the solemnity. (See No. 13, p. 194.)

ARTICLE III.—*The Distribution of the Palms.*

1. The first Clerk takes the Palms intended for the

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[1] "Cantatur a choro," if there be one.

Celebrant and the Clerks from the credence, and places them on the Altar.

2. The Celebrant, having saluted the Cross, kneels on the centre of the predella before the Altar.

3. Thus kneeling, he takes his Palm from the Altar, kisses it, and gives it to the first Clerk.[1] Should another Priest be present, he will give the Palm to the Celebrant, in the same manner as we have specified for the candle on the Feast of the Purification. (See page 195.)

4. The Celebrant then goes to the corner of the Epistle, and recites with the Clerks the antiphons *Pueri Hebræorum,* &c.[2]

5. He returns to the middle of the Altar, makes an inclination to the Cross, turns himself towards the people, and distributes the Palms—first to the Priests, if there are any, then to the Clerks, who kneel on the edge of the predella, the first in dignity nearest the corner of the Epistle: they kiss first the Palm, and then the hand of the Celebrant.

6. The Celebrant afterwards descends from the Altar, makes the proper reverence, and proceeds to distribute the Palms at the balustrade, commencing by the Epistle side,

7. The first Clerk, being at the left of the Celebrant, presents him the Palms, which are distributed first to the men, and then to the women.

8. The distribution over, the Celebrant washes his hands *in plano* on the Epistle side, the Clerks assisting.[3]

9. He then goes up *per longiorem* to the Altar, and says at the Epistle corner, *Dominus vobiscum,* and the last Prayer.

10. In the mean time, the first Clerk places one of the blessed Palms on the top of the processional Cross, and ties it with the purple riband.

11. The Prayer over, the first Clerk presents to the Celebrant and to the two other Clerks their Palms, as also the books containing the antiphons to be sung in the procession.

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[1] The first Clerk will lay it aside, when going to receive his own.
[2] When sung by a choir, the Celebrant need not recite them.
[3] The first presents the towel, and the second the water.

ARTICLE IV.—*The Procession.*

1. The Celebrant, holding his Palm in his hand, turns towards the people, and from the centre of the Altar says, *Procedamus in pace;* to which the Clerks answer, *In nomine Christi. Amen.* The Celebrant commences the antiphon, *Cum appropinquaret.*[1]

2. The procession advances in the following order:—The first Clerk precedes with the Cross; the Celebrant follows between the other two Clerks, who recite aloud, and alternately with him, the following antiphons, disposed in verses.

3. The procession turns by the right to re-enter the principal door; as it proceeds, they sing the following antiphons:—

Ant. Cum appropinquaret Dominus Jerosolymam, * misit duos ex discipulis suis, dicens:

Ite in castellum quod contra vos est, * et invenietis pullum asinæ alligatum, super quem nullus hominum sedit.

Solvite eum, * et adducite mihi.

Si quis vos interrogaverit, dicite: * Opus Domino est.

Solventes adduxerunt ad Jesum, * et imposuerunt illi vestimenta sua, et sedit super eum.

Alii expandebant vestimenta sua in via; * alii ramos de arboribus sternebant.

Et qui sequebantur clamabant: * Hosanna, benedictus qui venit in nomine Domini.

Benedictum regnum patris nostri David: * Hosanna in excelsis: miserere nobis, fili David.

Alia Ant. Cum audisset populus, quia Jesus venit Jerosolymam, * acceperunt ramos palmarum.

Et exierunt ei obviam, * et clamabant pueri dicentes:

Hic est, * qui venturus est in salutem populi.

Hic est salus nostra, * et redemptio Israel.

Quantus est iste, * cui throni et dominationes occurrunt?

Noli timere, filia Sion, ecce Rex tuus venit tibi, sedens super pullum asinæ, * sicut scriptum est.

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[1] Supposing it not to be sung by a choir of singers; for in that case the Cantors would intone it.

Salve, Rex, fabricator mundi, * qui venisti redimere nos.

Alia Ant. Ante sex dies solemnis Paschæ, * quando venit Dominus in civitatem Jerusalem.

Occurrerunt ei pueri: * et in manibus portabant ramos palmarum.

Et clamabant voce magna, dicentes: * Hosanna in excelsis.

Benedictus qui venisti in multitudine misericordiæ tuæ: * Hosanna in excelsis.

Alia Ant. Occurrunt turbæ cum floribus, et palmis Redemptori obviam: * et victori triumphanti digna dant obsequia.

Filium Dei ore gentes prædicant, * et in laudem Christi voces tonant per nubila: Hosanna in excelsis.

Alia Ant. Cum angelis et pueris fideles inveniamur, * triumphatori mortis clamantes: Hosanna in excelsis.

Alia Ant. Turba multa, quæ convenerat ad diem festum, clamabat Domino: * Benedictus qui venit in nomine Domini: Hosanna in excelsis.

1. The first Clerk pauses before the principal door, having his face turned towards it.

2. The second and third Clerks enter the church, and having shut the door, remain with their faces turned towards the procession, and say:—

Gloria, laus et honor, tibi sit, Rex Christe Redemptor; cui puerile decus prompsit Hosanna pium.

3. The Celebrant, having his head covered, stands outside the church; and with his face turned towards the door, repeats: Gloria, laus, &c.

The Clerks within answer:—

Israel es tu Rex, Davidis et inclyta proles: nomine qui in Domini Rex benedicte venis.

The Celebrant: Gloria, laus, &c.

The Clerks:—

Cœtus in excelsis te laudat cœlicus omnis: et mortalis homo, et cuncta creata simul.

The Celebrant: Gloria, laus, &c.

The Clerks:—

Plebs Hebræa tibi cum palmis obvia venit: cum prece, voto hymnis, adsumus ecce tibi.

The Celebrant: Gloria, laus, &c.

The Clerks:—

Hi tibi passuro solvebant munia laudis: nos tibi regnanti pangimus ecce melos.

The Celebrant: Gloria, laus, &c.

The Clerks:—

Hi placuere tibi, placeat devotio nostra: Rex bone, Rex clemens, cui bona cuncta placent.

The Celebrant: Gloria, laus, &c.

4. The verses over, the first Clerk strikes once only the lower part of the door, with the lower extremity of the staff of the Cross, so as to make a moderate noise. The two Clerks who are in the church, open the door, and place themselves on each side of the entrance.

5. The first Clerk, who carries the Cross, enters the church, and the Celebrant, following him, recites the responsory *Ingrediente Domino*, &c.[1]

6. The second and third Clerks, at the sides of the Celebrant, continue the following, alternately with him:—

Ingrediente Domino in sanctam civitatem: Hebræorum pueri resurrectionem vitæ pronunciantes.

Cum ramis palmarum, Hosanna clamabant in excelsis.

Cum audisset populus, quod Jesus veniret Jerosolymam; exierunt obviam ei.

Cum ramis palmarum, Hosanna clamabant in excelsis.

7. They terminate the procession, and the responsory before the High Altar.

8. The first Clerk deposits the Cross in its place, and afterwards takes the Palms from the Celebrant and Clerks.

9. The Celebrant being *in plano* at the Epistle side, near the place where they sit at High Mass, divests himself of the cope, and takes the maniple and chasuble: he then sits for a few moments.[2]

10. The first Clerk carries the chalice to the Altar, and having extended the corporal in the centre, places the chalice upon it.

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[1] Unless there are singers, to chant it.

[2] To give the Clerk time to arrange the chalice on the Altar.

11. The Celebrant advances to the Altar, and begins the Mass, observing the rubrics given for Passion Sunday, as also to say one prayer only, omitting even the commemoration of the simple saint, though he should have made it in the office. (*Rubr. de Commem.* art. 7.) He omits also the Prayers prescribed for any necessity. (*S. R. C.* 10 Apr. 1822.) The Clerks may hold the Palms in their hands whilst the Celebrant reads the Passion. At the conclusion of the Mass, the Gospel of St. John, *In principio*, &c., is read.

12. Whilst the Celebrant reads the *Communio*, the first Clerk takes the chalice from the Altar, and conveys it to the credence.

13. The Mass being finished, the Celebrant retires, with hands joined, into the sacristy, preceded by the Clerks.

14. He unvests, and says the Prayers of thanksgiving.

15. The Clerks remove the cruets, &c., from the Altar and credence, and having deposited everything in its proper place, modestly withdraw.

CHAPTER VIII.

THE TENEBRÆ OFFICES OF WEDNESDAY, HOLY THURSDAY, AND GOOD FRIDAY.

ARTICLE I.—*Preparations.*

1. *At the High Altar*, the carpeting, the purple antependium, and six candles of unbleached wax. If the Blessed Sacrament be there, It should be taken to another Altar prepared for the purpose. (Cast. lib. iii. sess. vi. c. i. n. i. c. 2; Bauld. part iv. cap. viii. n. 5; Mer. § 6, cap. xiii. n. 1.) The Altar-cards are removed.

2. The triangular candlestick, with fifteen candles of unbleached wax, is placed *in plano* where the Epistle is

usually sung. (*Cærem. Epis.* lib. ii. cap. xxii. n. 4.) An extinguisher is also prepared.

3. An uncovered lectern is placed in the middle of the choir where the lessons are usually sung. (*Ibid.* n. 9.)

Article II.—*The Offices.*

4. At the time for Matins, the candles on the Altar, and those in the triangular stand, are lighted; and at a sign from the Master of Ceremonies, the clergy issue from the sacristy, the highest in dignity walking first. Having all arrived in choir, they kneel and say the *Aperi, Domine,* &c.; after which they rise, and say secretly, the *Pater, Ave,* and *Credo.* (*Rubr. Brev. Rom.* ut in die.)

5. At the sign given by the first in choir, the Cantors intone the first antiphon, *Zelus, Domus tuæ,* &c.[1] When it is finished, they intone the Psalm, and all sit and cover. (*Cærem. Epis.* lib. ii. cap. xxii. n. 6.)

Note.—At the end of the Psalms they do not say the *Gloria Patri,* but immediately repeat the antiphon.

6. After the first Psalm, the Clerk appointed extinguishes the last candle on the Gospel side of the triangular stand. (*Cærem. Epis.* ibid. n. 7.) At the end of the second Psalm he extinguishes the last one on the Epistle side, and so on in succession at the end of each Psalm, leaving at length only the centre one lighted.

7. When the third antiphon is repeated, and the following versicles sung, the choir rises, and says secretly the *Pater;* this ended, they again sit and cover. The same is observed at the end of each Nocturn.

8. Whilst the antiphon is being repeated, the Master of Ceremonies goes to invite him who is to sing the first Lamentation: he makes a simple inclination, and stationing himself at his left, conducts him before the lectern of the Lessons. The latter, having made a genuflection to the Altar, and a reverence to the choir, sings the Lamentation, without asking the Benediction, and without saying,

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[1] At these offices, as well as at those for the dead, the antiphons are not pre-intoned, but commenced by the Cantors themselves.

Tu autem Domine, &c., at the conclusion. (*Rubr.* ibid.) He again makes a genuflection and reverence to the choir, simultaneously with the Master of Ceremonies, who accompanies him to his place. (*Cærem. Epis.* ibid. n. 9.) The Master of Ceremonies, having saluted him, returns either to the lectern of the Cantors, or to some other place, until the responsory and versicle have been sung; he then proceeds to invite the person who is to sing the second Lesson, observing the ceremonies just given.

9. While the Cantors are intoning the *Benedictus,* &c., all rise, and continue standing until the commencement of the *Christus factus est,* &c. At the verse *Ut sine timore,* the Clerk at the triangle will extinguish the last candle on the Gospel side of the High Altar; at the next verse, *In sanctitate,* he will extinguish the opposite one on the Epistle side, and so on in succession until the end.

Note.—During the singing of the *Benedictus,* all the lights in the church are extinguished (*Rubr.* ibid.), except those before the Most Holy Sacrament. (*Cærem. Epis.* ibid. n. 11.)

10. During the repetition of the antiphon of the *Benedictus,* the Clerk at the triangle takes the only candle that remains lighted (*Rubr.* ibid.), and retires to the Epistle corner, where he holds it unextinguished, with his right hand above the corner of the Altar. When the singing of the *Christus factus est,* &c., is commenced, he conceals it behind the Altar, or by some other means. (*Rubr.* ibid.; *Cærem. Epis.* ibid. n. 12.)

11. The Cantors having commenced the *Christus factus est,* all in choir kneel, and at its conclusion say secretly the *Pater noster.* (*Rubr.* ibid.) The highest in dignity of the choir then intones with a low and plaintive voice the Psalm *Miserere* (*Cærem. Epis.* ibid. n. 13.), which is recited alternately by the choir. This over, the superior, still kneeling, and being somewhat inclined, recites in a clear voice, without *Dominus vobiscum,* or *Oremus* (Mer. sect. vi. c. xiii. n. 7), the Prayer *Respice, quæsumus,* &c., as far as the *Qui Tecum,* which he continues in secret. (*Cærem. Epis.* ibid. n. 14.)

12. The Prayer over, the Master of Ceremonies strikes

with his hand either the form or book, and all others in choir continue to make a slight noise, until the Clerk of the triangle exposes the candle which he had concealed; then all cease, rise, and withdraw to the sacristy with the usual ceremonies. (*Cærem. Epis.* ibid. n. 15, 16.)

13. The same rule will be observed for the two other Tenebræ offices, with this exception, that the Altar should be denuded of the cloths, antependium, and carpeting, and should have upon it only the six candles and the Cross. (*Ibid.* n. 17.)

CHAPTER IX.

HOLY THURSDAY.

Article I.—*Preparations.*

1. *In the sacristy,* the white vestments for the solemn High Mass, and in addition, two purple stoles for the denuding of the Altars; likewise, a white tunic, alb, girdle, and amice, but without maniple, for the Cross-bearer (*Rubr. Miss.* ut in die); the candlesticks for the Acolytes; two thuribles, with their boats; a sufficient number of candles for the procession; and the torches for the Elevation.

2. *The High Altar* will be adorned with the most costly ornaments—including a white antependium, and a veil of the same colour for the Tabernacle, should the Blessed Sacrament repose there. The Cross of the Altar will be covered with a white veil. (Bauld. part. iv. chap. ix. art. i. n. 1; Bis. lit. A. n. 294; Gav. part. iv. tit. viii. n. i.; Mer. ibid. n. 1; *S. R. C.* 20 Dec. 1783.)

3. *On the credence,* in addition to those things usually prepared, a chalice for the sepulchre, with its pall and paten to be used at Mass, two large Hosts, one of which, a convenient size, to be placed in the chalice of the sepulchre; white stoles for the Priests who are to communicate; the ciborium, with a sufficient number of particles; a white cloth for the Communion; the cope for the

Celebrant; and, near at hand, the wooden instrument used instead of the bell. (Mer. ibid. n. 3.)

4. In a convenient place, the large and small canopies (*Cærem. Epis.* lib. ii. cap. xxiii. n. 3), and the processional Cross covered with a purple veil. (*Ibid.* n. 10; art. i. n. 1; Mer. ibid.; *S. R. C.* 20 Dec. 1783.)

5. The chapel of repose should be prepared (*Rubr.* ibid.; Gav. ibid. in *Rubr.* 9. lit. F.), and adorned with a sufficient number of lights and flowers. It will have also, in an elevated position, an urn containing a corporal, wherein the Blessed Sacrament will be deposited. (Mer. ibid. n. 9.) On its Altar a corporal should be spread, the burse and key of the urn placed there, and near at hand the small steps.

Article II.—*The Mass.*

6. The Mass of this day, as far as the Communion of the Celebrant, differs from the others in the following particulars:—The Psalm *Judica me Deus* is omitted, as also the *Gloria Patri* at the Introit, and *Lavabo.* (*Rubr Miss.* ut in Dom. de Pass.)

7. The Celebrant having intoned the *Gloria in excelsis*, an Acolyte continues to ring the Sanctuary bell until the sacred Ministers have concluded it. The church bells may also be rung. (*Rubr. Miss.* ut in die.) The organ will not be played after the singers have finished the *Gloria.* (Bis. lit. F. n. 42, § 5; Mer. part. iv. tit. viii. n. 4.)

8. At the *Sanctus* and Elevation, the substitute for the bell is sounded. (Bis. lit. S. n. 20 § 49; Clericatus de Sacrificio Missæ Dec. 43. n. 6.)

9. The *Pax* is not given (*Rubr. Miss.*); and therefore, when the *Agnus Dei* has been said, the two Ministers change places, the Deacon proceeding to assist at the Missal, and the Subdeacon at the right, to uncover and cover the chalice at the proper times, and with the due genuflections. (Mer. ibid. n. 5.)

10. While the Celebrant is saying the last of the Prayers, before the *Communio*, the Master of Ceremonies takes the chalice prepared to receive the consecrated Host, together with the paten, pall, veil, and riband from

the credence, conveys all to the Epistle corner of the Altar. (*Cærem. Epis.* ibid. n. 5.)

11. The precious Blood being consumed, and the chalice covered, the Ministers make a simple genuflection, change places, and again genuflect, conjointly with the Celebrant. (Bauld. part. iv. cap. ix. art. ii. n. 8; Bis. lit. F. n, 42, § 11; Mer. ibid. n. 6.) The Celebrant then reverently takes the consecrated Host with the paten, and places It in the other chalice presented by the Deacon. After the Celebrant has there placed the Sacred Host, the Deacon covers it with the pall, the inverted paten, and above these the small veil, the folds of which he gathers to the middle of the chalice, near the *nodus*, and ties with the riband. Merati (*ibid.* n. 10.) is of opinion that this should be done after Mass, when the Deacon, having ascended the predella, takes it to consign it into the hands of the Celebrant (*Mem. Rit.* tit. iv. cap. ii. § 2); in this he follows the Rubric, which prescribes that the veil placed over the chalice should be left extended, as at the beginning of Mass.

12. The chalice being covered, the Deacon moves it a little behind, but still on the corporal, and arranges it in the manner as at the beginning of Mass. (*Rubr.* ibid. *Cærem. Epis.* ibid.) The Deacon having then uncovered the ciborium, all three make a genuflection: the two Ministers withdraw to the highest step at the sides of the Altar, with their faces turned towards each other, and incline moderately. The Celebrant turns towards the clergy, and whilst the three stand in this order, the Deacon sings the *Confiteor*. (*Cærem. Epis.* ibid. cap. xxix. n. 3.) This over, the Celebrant says *Misereatur vestri,* &c., and, having pronounced the Benediction, turns towards the Altar, and genuflects. In the mean time the Deacon and Subdeacon kneel before him on the edge of the predella.

13. Whilst the Deacon is singing the *Confiteor*, the second Master of Ceremonies and the Thurifer (who will take the white cloth for the Communion from the credence) proceed to the sides of the Altar with the proper genuflection; kneeling with their faces turned towards

each other, they wait until the two sacred Ministers have arrived before the Celebrant, after which they extend the cloth, and sustain it with both hands. (Mer. ibid. n. 7.)

14. The Celebrant, having taken the ciborium with his left hand, and one of the sacred particles with the right, turns so as to face the people, and, having said *Ecce Agnus Dei,* &c., communicates the two Ministers (Mer. ibid.), who, having received the Communion, genuflect *unico genu,* and, changing places, proceed to the sides of the Celebrant—the Deacon to the right, and the Subdeacon to the left. (Bauld. ibid. n. 11; Mer. ibid.) The Thurifer withdraws the cloth, to allow them to ascend to the predella. The clergy then communicate *more solito;* the Priests, however, approach wearing stoles, which are presented to them by a Clerk. (*Cærem. Epis.* ibid.; Mer. ibid.)

15. The Communion being finished, the Celebrant and Ministers, turning towards the Altar, make a genuflection; and if there be any sacred particles remaining, the Celebrant consumes them. The two who had held the cloth having genuflected, deposit it on the credence, and retire to their places.

16. The Torch-bearers having genuflected, consign their torches to the first they meet in choir (if there be such, otherwise they carry them to the sacristy), and distribute the candles to the clergy, who light them. The Thurifers prepare fire in their thuribles; he who is to carry the processional Cross will vest himself in the vestments previously prepared, and a Clerk will carry the berrettas of the three sacred Ministers to the chapel of repose.

17. The Celebrant, having made the Communion, takes the ablution (the Deacon and Subdeacon observing no longer to give the usual *oscula*), as likewise the purification of the fingers, without moving from his place. (Bauld. ibid. n. 12.) The Ministers then change places, making, both on leaving and arriving, a genuflection at the sides of the Celebrant. The Subdeacon wipes the chalice, covers it as usual, and retires a little, while the Celebrant says *Dominus vobiscum.* He then genuflects on

the predella, as also on the lowest step, in passing before the Blessed Sacrament; having conveyed the chalice to the credence, he proceeds behind the Deacon.

18. The Celebrant, having consigned the chalice to the Subdeacon, genuflects, and proceeds to read the *Communio.* Then, having returned to the centre, and genuflected with the Deacon, he kisses the Altar, and turning towards the people by the side of the Gospel, in such a manner as not to turn his back to the Blessed Sacrament, sings *Dominus vobiscum.* (*Cærem. Epis.* ibid. n. 7.) This over, he genuflects with the Ministers, and proceeds to sing the prayer, after which he returns to the centre, kisses the Altar, genuflects with the Ministers, and, turning round as above, sings *Dominus vobiscum.* The Deacon, having repeated the genuflection, and having turned round as the Celebrant, sings *Ite missa est.* This over, all three genuflect, the Celebrant says the *Placeat*, and the Ministers kneel on the predella *more solito* for the benediction.

19. The Celebrant, having said the *Placeat*, kisses the Altar, and after the *Benedicat vos*, &c., instead of inclining his head, he genuflects, and turns as at the *Dominus vobiscum*, to bless the people. Then, without completing the circle, or repeating the genuflection, he turns by his left shoulder to say the last Gospel (Bauld. ibid. n. 13), signing himself, but not the Altar. (*Rubr. Miss.* ibid.; *Cærem. Epis.* ibid. n. 9.) When saying the *Et verbum caro factum est*, he genuflects towards the Blessed Sacrament. (Bauld. ibid.)

20. The Mass over, the Ministers ascend the predella to the sides of the Celebrant, where, having genuflected *unico genu*, they proceed *per breviorem* to the bench.

Article III.—*The Procession to the Altar of Repose.*

21. The Ministers having arrived at the bench, divest the Celebrant of his maniple and chasuble, and vest him in the cope. They then take off their own maniples. As incense is not put in at the bench (*Rubr. Miss.* ut in die), they proceed with the Celebrant to the centre, raising the

borders of his cope. Having genuflected *in plano utroque genu,* they rise, and kneel on the lowest step, where they make a short prayer of adoration. (De Bral. part. iii. cap. xvii. n. 1; Mer. part. iv. tit. viii. n. 10.) At the intimation of the Master of Ceremonies, they rise, and incense is put into the thuribles without being blessed. They then kneel, and the Celebrant incenses the Blessed Sacrament (*Rubr.* ibid.), during which the Ministers raise the borders of his cope. (Mer. ibid.) The procession to the Altar of Repose proceeds *per longiorem,* but should not pass outside the church. (*S. R. C.* 6 Aug. 1591.)

22. Whilst the Blessed Sacrament is being incensed, the Master of Ceremonies takes the humeral veil from the credence, and puts it on the Celebrant, when he has returned the thurible to the Deacon. The two Thurifers proceed on either side of the Altar, and the Clerks appointed distribute the staves of the canopy amongst the Priests vested in cottas, or other persons, according to the custom of the church.

23. The Blessed Sacrament being incensed, the three sacred Ministers ascend upon the second step, where the Celebrant and Subdeacon remain kneeling: the Deacon ascends the predella, where having genuflected *unico genu,* he takes the chalice prepared, and holding it *per nodum* with his right hand, and by the base with his left (Mer. ibid.), consigns it to the Celebrant, who, taking it *per nodum* with his left hand, places the right on the top: the Deacon then covers it with the two extremities of the humeral veil. (*Mem. Rit.* tit. iv. cap. ii. n. 2.) This being done, the Deacon genuflects, and returns to the right of the Celebrant, when all three rise, ascend upon the predella, and turn towards the people in such a manner that the Deacon will stand on the right, and the Subdeacon on the left; both hold back the borders of the cope. A Clerk appointed opens the small canopy. The Cantors then intone the *Pange lingua* (*Cærem. Epis.* lib. ii. cap. xxiii. n. 12), and the procession moves forward in the following order:—

24. The Acolytes having taken their candlesticks from the credence, station themselves at the sides of the Sub-

deacon, who carries the Cross, and who will have come to the Altar during the incensing; they proceed to the entrance of the choir, where they remain with their faces towards the Altar. The first line of the *Pange lingua* being intoned, they turn without making a genuflection, and proceed with a grave pace toward the chapel of repose; then the clergy, with lighted candles, advance two and two, having first genuflected *utroque genu* before the Blessed Sacrament.

25. Finally, the sacred Ministers descend, and, placing themselves under the canopy, follow the clergy; the two Thurifers walking immediately before the Blessed Sacrament, lightly swing their thuribles.

26. During the procession, the Celebrant recites *submissa voce*, alternately with his Ministers, Psalms or Hymns (Mer. ibid. n. 14), without saying the *Gloria Patri* at the end of the former. The singers continue singing the *Pange lingua*.

27. The Acolytes and Cross-bearer having arrived at a convenient distance before the entrance of the chapel of repose, retire a little on one side to allow the clergy to pass: they continue standing with their faces turned towards the procession, which enters in the following manner:— The first pair of the procession separate nearest the Cross, with their faces turned towards each other; they who follow will place themselves at their sides, so that the last of the procession may be nearest to the Altar of Repose. (Mer. ibid. n. 14; Cast. lib. iii. sess. vi. cap. iv. n. 5.) All will place themselves so as to allow a passage to the Celebrant, sacred Ministers, and Thurifers. The latter having arrived in the chapel, will cease to swing their thuribles. (Mer. ibid.; Bauld. part iv. cap. ix. art. iii. n. 20, 22; Bis. lit. F. n. 42, § 14.)

28. When the Celebrant and his Ministers have arrived before the Altar, they ascend the steps, where the Deacon, kneeling on the predella, receives the Blessed Sacrament, and rising waits until the Celebrant has adored It. (Cast. ibid. n. 6; Mer. ibid. n. 15.) He then places It on the Altar (*Rubr.* ibid.), genuflects, and proceeds to kneel at the right of the Celebrant. At this moment the Cantors

intone the *Tantum ergo;* at the *Genitori, genitoque,* incense is put in by the Celebrant, who incenses the Blessed Sacrament as usual. This over, the Deacon or another Priest with stole, with the proper genuflection, places the Blessed Sacrament in the urn, and at the termination of the hymn closes it. (*Rubr.* ibid.)

Note.—The *Ceremonial of Bishops* prescribes (lib. ii. cap. xxiii. n. 13) that the Deacon, having taken the chalice, as already stated, will place it not on the Altar, but in the place prepared for the purpose, that is, in the urn, leaving it open until the Blessed Sacrament has been incensed. (Cast. ibid.; Mer. ibid. n. 16.) He will then close it, and consign the key to the Sacristan, or Master of Ceremonies. (Bauld. ibid. n. 24; Cast. ibid. n. 7; Mer. ibid.) He should observe not to give it to a Laic, although invested with some dignity, according to several decrees of the Sacred Congregation of Rites.

Article IV.—*The Vespers and Denudation of the Altars.*

29. The Blessed Sacrament being placed in the urn, the Clerks appointed take the torches and candles, and the clergy having made a short Prayer, at the intimation of the Master of Ceremonies; genuflect *utroque genu* to the Blessed Sacrament, and return to choir, the highest in dignity walking in advance.

30. Having arrived in choir, each makes the usual genuflection in the centre, retires to his place, where standing, he says in secret the *Pater* and *Ave.* The first in dignity then intones, with a voice of moderate elevation, but without singing, the first antiphon of the Vespers, which are recited *more solito.* In due time, he will also intone the antiphon of the *Magnificat,* the *Miserere,* and afterwards recite the Prayer.

Note.—During Vespers, the candles on the Choir Altar should continue lighted.

31. The clergy having departed from the chapel of repose, the Ministers genuflect *in plano, utroque genu,* simultaneously with the Thurifers, and, having received their berrettas, retire to the sacristy, preceded by the Thurifers,

and the Subdeacon bearing the Cross between the Acolytes with lighted candles. (Bauld. part iv. cap. ix. art. iii. n. 26; Mer. cap. iv. tit. viii. n. 16.) The Celebrant, with the Deacon and Subdeacon raising the borders of the cope at his sides, walk last. Having arrived in the sacristy, they make a profound inclination, with head uncovered, to the Cross or picture, and take off the white vestments. (Bauld. ibid. n 27; Bis. lit. F. n. 42, § 17; Mer. ibid.) The Celebrant and Deacon put on purple stoles.

32. Towards the end of the *Miserere*, the Celebrant with the Ministers *unus post alium* with head covered, depart from the sacristy, preceded by the Acolytes, with hands joined, and accompanied by the Master of Ceremonies. On entering the choir, the Acolytes separate, and receive the Ministers between them, who, having given the berrettas, without *oscula*, to the Master of Ceremonies, salute the choir. All having genuflected to the Cross, except the Celebrant, who only makes a profound reverence (Bauld. ibid. art. iv. n. 2), they ascend the predella, where they wait until the Prayer is concluded. The Celebrant then commences, with a moderate voice, and without singing, the antiphon *Diviserunt sibi*, &c., which the choir afterwards takes up (Cast. lib. iii. sess. vi. cap. iv. n. 11; De Bral. part iii. cap. ix. n. 11), with the Psalm *Deus, Deus, meus*, &c., observing to terminate with the antiphon, when the Celebrant returns to the High Altar, after having denuded the other altars in the church.

33. During the denuding of the Altars, the Celebrant with the Ministers recite the Psalm *submissa voce*. (Bauld. ibid. n. 3; Mer. ibid. n. 17.) The Altars are denuded in the following manner:—They first remove the upper cloth, and then the others; the Acolytes take away the antependium, the Altar-cards, the carpeting, and other ornaments of the Altar, leaving only the lighted candles and the Cross. (Cast. ibid.; Mer. ibid.) The Ministers then descend *in plano*, where with the Acolytes they genuflect, but the Celebrant makes a profound reverence; they also make the usual inclinations to the choir, and, putting on their berrettas, proceed *unus post alium* (the Acolytes walking in advance) to denude the other altars in the manner just

stated. When passing the Altar of Repose, they genuflect *utroque genu.* (Mer. ibid.)

Note.—In those churches where there are many Altars, whilst the Celebrant denudes the principal one, other Priests, vested in cotta and purple stole, may denude the remainder; they will recite the same Psalm. (De Bral. ibid. n. 14; Mer. ibid.)

34. The denudation of the Altars being finished, the Celebrant returns with his Ministers to the High Altar, where they wait until the choir has repeated the antiphon. They then make the proper reverences, retire to the sacristy, and unvest *more solito.* (Mer. ibid.)

Note.—During these three last days of Holy Week, the blessed water should be removed from the stoups of the church, according to a decree of the Sacred Congregation of Rites, 12th Nov. 1831.

CHAPTER X.

HOLY THURSDAY IN SMALL CHURCHES.

Article I.—*Preparations.*

1. *The Altar* will be adorned as for a solemn feast, with a white antipendium. The Cross between the candlesticks will be covered with a white veil. The Missal on its white cushion or stand will be placed on the Epistle side.

2. *Upon the credence:*—1st, the chalice for the Mass, with the white veil and burse, and two Hosts; 2ndly, another chalice, with the pall, the paten, white veil, and white riband; 3rdly, the ciborium, with the Particles, to be consecrated for the Communion of the people and the sick; 4thly, the plate, with the wine and water-cruets, and the napkin; 5thly (a little on one side), the processional Cross, covered with a purple veil: the veil hanging from the staff should be white; 6thly, the thurible, with the boat; 7thly, the white humeral veil; 8thly, the cloth to be extended on the balustrade, for the Communion of

the people; 9thly, the canopy for the procession, in a convenient place outside the sanctuary; 10thly, the rattle, to announce the time of the *Angelus*.

3. *In the sacristy:*—1st, three cottas for the Clerks; 2ndly, the amice, alb, girdle, with the white maniple, stole, and chasuble; 3rdly, a white cope; 4thly, a purple stole; 5thly, a grate, with fire, and fire tongs; 6thly, the torches or candles for the procession.

4. 1st, *the chapel, where the Blessed Sacrament is to repose*, should be separated from the High Altar, and becomingly adorned with costly draperies, not, however, of black colour; also, with lights and flowers, but without relics or images of the saints; 2ndly, over the Altar there should be erected an urn, of a sepulchral form (provided with a key), to contain the chalice; 3rdly, within the urn, a corporal, or a pall; 4thly, another corporal on the Altar; 5thly, small steps, to deposit the chalice in the urn.

Article II.—*From the Mass until the Procession.*

1. The bells are rung to assemble the people.

2. The Clerks, vested in cottas, dispose all things in their places, as in the preceding article.

3. In the mean time the priest of the church hears the confessions of his parishioners.

4. At the proper hour the Celebrant vests himself for the Mass in white vestments.

5. The first Clerk lights the candles of the High Altar, places the chalice in the centre, and the ciborium with the Particles behind it.

6. They all proceed to the Altar in the following order:—the first Clerk precedes; the other two follow, walking side by side; and, finally, the Celebrant, with head covered and hands joined.

7. The Celebrant, having arrived at the Altar, commences the Mass, but omits the Psalm, *Judica me*, and the *Gloria Patri*.

8. At the *Gloria in excelsis* the bells are rung for the last time until Holy Saturday.

9. Another Host, besides the usual one, is consecrated,

as also the Particles for the Communion of the people and sick.

10. The *Agnus Dei* is said, but the *Pax* is not communicated, although solemn High Mass be sung.

11. Whilst the Celebrant is saying the Prayers before the Communion, the first Clerk conveys the empty chalice, with the paten, veil, and white riband, from the credence to the Altar.

12. The Celebrant, having taken the Precious Blood, and covered the chalice, places the other chalice in the centre of the corporal, and uncovers it.

13. He genuflects, and places the reserved consecrated Host in the chalice, covers it with the pall, places thereon the paten turned downwards, covers the whole with the veil, and again genuflects.

14. He takes the ciborium, and places it before the veiled chalice, uncovers it, and having genuflected, withdraws to the Gospel side, with his face turned towards that of the Epistle.

15. In the mean time, the Clerk kneeling on the side of the Epistle, says the *Confiteor*, &c.; the clergy and people who are about to communicate kneeling also. Afterwards, the Celebrant says as usual the *Misereatur*, &c., and *Indulgentiam*, &c.

16. The Celebrant genuflects in the middle of the Altar; and having taken the ciborium, turns to the communicants, and, *more solito*, says, *Ecce Agnus Dei*, &c.

17. The clergy communicate at the Altar, and the people afterwards at the balustrade; each person observing to extend the cloth before his breast.

18. The communion over, the Celebrant places the ciborium on the Altar, covers, and puts it in the Tabernacle.

19. Having said *Quod ore*, &c., he takes the purification, and having genuflected, makes the ablution of fingers over the chalice *more solito*. Having returned to the centre, he genuflects, and takes the ablution.

20. The chalice of the Mass is conveyed to the credence, and candles are lighted in the Chapel of Repose; the canopy is prepared, and the candles distributed among the members of the confraternity, or should there not be one,

among the more distinguished persons of the congregation.

21. The Celebrant continues the Mass, in which he will attend to the following:—Having cleansed the chalice, he genuflects, before proceeding to the Epistle side to read the *Communio.* He returns to the centre, genuflects, kisses the Altar, and retires a little to the Gospel side to say *Dominus vobiscum.* He returns to the middle, genuflects, and goes to the Epistle side, where he reads the *Post-Communio.* He again returns to the centre, genuflects, kisses the Altar, turns as before, and says *Dominus vobiscum,* and *Ite missa est.* He turns towards the Altar, genuflects, and says *Placeat tibi,* kisses the Altar, and says *Benedicat vos*, and again makes a genuflection. He retires towards the Gospel side, gives the benediction, and without making a circle, proceeds to the Gospel side, without returning to the centre. He says the Gospel of St John, and makes the sign of the Cross on the card, and not on the Altar. At the *Et verbum caro*, &c., he genuflects towards the Blessed Sacrament.

22. The Celebrant having terminated the Mass, proceeds to the centre, genuflects, and descends by the shortest way *in plano,* on the Epistle side.

23. Assisted by the Clerks, he then puts off the chasuble and maniple, and takes the white cope.

ARTICLE III.—*The Procession to the Altar of Repose.*

1. The Celebrant proceeds before the Altar, and having genuflected *in plano,* kneels upon the lowest step, and prays a short time.

2. The first Clerk takes the thurible furnished with fire, and the boat with incense, and approaches the Celebrant.

3. The Celebrant rises, and puts incense in the thurible, without blessing it; the second Clerk presenting the boat, without kisses.

4. The Celebrant ascends the steps, kneels on the predella, and incenses the Blessed Sacrament, inclosed in the chalice.

5. He is then vested in the humeral veil, and having risen, approaches the Altar, where, after having genu-

flected, he ties the veil of the chalice with a white riband.

6. He then takes the chalice *per nodum*, with his left hand, placing his right upon it; the second Clerk extends over it both the extremities of the veil.[1]

7. The Celebrant having taken the chalice, turns his back to the Altar, and commences the Hymn, *Pange lingua*, &c.[2]

8. All proceed to the Chapel of Repose in the following order:—1. The banner of the confraternity of the Blessed Sacrament; 2. The members of the confraternity, or other pious persons, with lighted candles; 3. The third Clerk, carrying the processional Cross; 4. The first Clerk, with the thurible smoking; 5. The Celebrant, under the canopy, having at his left the second Clerk, who raises the extremity of the Celebrant's vestments when he ascends any steps. The Celebrant and second Clerk recite the Hymn, *Pange lingua*, &c., in a low voice.

9. Having arrived at the chapel, all dispose themselves in two lines, so that the Thurifer and the Celebrant, who is under the canopy, may pass between them.[3]

10. They who carry the Cross and banner, pause at the entrance of the chapel, having their faces turned towards the Altar of Repose.

11. The Celebrant ascends to the Altar, places the chalice on the corporal, genuflects, and descends to the highest step, where, kneeling on the predella, he is divested of the humeral veil.

12. In the mean time, they who carry the canopy deposit it in its proper place.

13. The Celebrant rises, again puts incense into the thurible, without blessing it, the boat being presented without kisses. He then kneels on the predella, and incenses the Most Holy Sacrament: the Clerks say the *Tantum ergo*, &c.[4]

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[1] Should the Priest be attended by laics, he will endeavour to cover his hands without their assistance.

[2] If there be singers they will continue the Hymn.

[3] At the time the Blessed Sacrament passes, all should kneel, with the exception of those who carry the Cross and the banner.

[4] Unless there be a choir to sing it.

14. The Celebrant having given up the thurible, ascends to the Altar, genuflects, and having taken the chalice, places it in the urn: the second Clerk will place the steps for him, if necessary.

15. He again genuflects, closes the urn, and descends *in plano*.

16. The Celebrant kneels on the lowest step, and rises after a short Prayer. Having genuflected with both knees, *in plano*, he returns, with head covered, to the High Altar, being preceded by the Cross, and having the two other Clerks at his sides.

ARTICLE IV.—*The removal of the Ciborium.*

1. All having arrived at the Altar, the Cross is deposited in its place, and the second and third Clerks take lighted torches.

2. The Celebrant, having genuflected, ascends to the Altar, and having withdrawn the ciborium from the Tabernacle, places it on the corporal, and genuflects.

3. He descends to the highest step,[1] and kneeling on the predella, receives the humeral veil from the first Clerk.

4. He then ascends to the Altar, genuflects, takes the ciborium with veiled hands, and being preceded by the Clerks with lighted torches, conveys it to the Altar of Repose; having placed it on the corporal, he genuflects.

5. He now descends to the highest step, kneels on the predella, and takes off the humeral veil. He again ascends to the Altar, genuflects, opens the urn, and places the ciborium in it, behind the chalice.

6. He genuflects and closes the urn. Having made a short Prayer, whilst kneeling on the lowest step, he genuflects with both knees, *in plano*, and retires, with head covered, to the sacristy.

7. Having arrived in the sacristy, he takes off the cope and stole, and puts on a purple stole, crossed upon the alb.

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[1] The predella is *above* the highest step.

ARTICLE V.—*The Denudation of the Altars.*

1. The Celebrant being vested as above, and accompanied by the Clerks, who hold their hands joined, proceeds to the Altar.

2. Standing *in plano,* he begins the antiphon, *Diviserunt sibi,* which he continues with the Clerks: afterwards he recites alternately with them, the Psalm, *Deus, Deus meus, respice in me.*

3. In the mean time, the Celebrant ascends to the Altar, and strips it: first of the uppermost cloth, and afterwards of the two others.

4. The Clerks carry away the cloths, and remove from the Altar the vases of flowers, the antependium, carpet, &c., so that nothing may remain but the Cross and the candlesticks, with the candles extinguished.

5. The Celebrant having denuded the High Altar, proceeds to denude also the other Altars in the church.

Note.—The Cross and candlesticks should remain standing upon each Altar, and not be laid down, as is the practice in some churches.

6. This over, the Celebrant returns to before the High Altar, when the Psalms being ended, and the antiphon repeated, he kneels with the Clerks for the *Angelus,* the signal for which will be given with the rattle, by one of the Clerks.

7. The Celebrant afterwards rises, makes a profound reverence only to the Cross (since he is vested *in sacris*); and the Clerks having genuflected, all retire to the sacristy in due order.

8. The Celebrant unvests, and having made the ordinary thanksgiving, will see that everything be deposited in its proper place.

9. The first Clerk removes the white veil from the Cross on the High Altar, and replaces it by a purple one.

10. The parish Priest should have some persons continually praying before the Blessed Sacrament in the Chapel of Repose, and a convenient number of lights burning before it.

CHAPTER XI.

GOOD FRIDAY.

Article I.—*Preparations.*

1. In the usual place in the sacristy, the black vestments for the sacred Ministers; namely, two folded chasubles for the Deacon and Subdeacon, and the ordinary one for the Celebrant; two stoles, three maniples, albs, &c.

2. In another place, three albs, girdles, and amices, with three black stoles and maniples; three books for the Deacons, who are to sing the *Passio;* two thuribles with the boats; some lighted charcoal and fire-tongs; and torches and candles for the procession. (Cast. lib. iii. § 5, cap. i. n. 2; Mer. part iv. tit. ix. n. 5.)

3. The Altar will be entirely bare. On it will be the ordinary candlesticks[1] with candles of unbleached wax, not lighted; and a rather large Crucifix covered with a black veil (Gav. part iv. tit. ix. in *Rubr.* ii. lit. B.; Mer. ibid.), or purple, as Bauldry states (part iv. cap. x. art. i. n. 1). This veil should be so arranged that it may easily be uncovered.

4. On the edge of the predella (which is not covered with carpeting) three purple cushions will be placed—one in the centre, and the other two at some distance on either side. (Cast. ibid. n. 1, 4; Bauld. ibid.; Mer. ibid. n. 2).

5. Upon the credence, which is covered with a plain cloth hanging a little over the sides (Bauld. ibid.), will be placed the cruets, with plate and napkin; the Missal and stand, or cushion, for the Celebrant; the Missal for the Ministers; the Altar-cloth; the large black stole for the Deacon; a small vessel of water and a purificator to cleanse the Celebrant's fingers, in case of need; the black burse containing the corporal, and upon it the purificator (Gav. ibid.); the black veil for the chalice; and the Acolytes' candlesticks, with unbleached candles not lighted.[2]

6. In a convenient place, the processional Cross, covered with a purple veil (Bauld. ibid. n. 2, 4; Mer. ibid. n. 3);

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[1] *Non argentea.* (*Cærem. Epis.*)

[2] Also a small vessel for the alms given at the Adoration of the Cross. *Cærem. Epis.*)

and the wooden instrument, which is to serve in lieu of the bell. (Mer. ibid. n. 4.)

7. At the corner of the Gospel, on one side, a purple carpet, a long white veil, a purple cushion, upon which to place the Cross for the Adoration (*Cærem. Epis.* lib. ii. cap. xxv. n. 3; Bauld. ibid. n. 5; Cast. ibid. n. 3), and three uncovered lecterns, for the singing of the *Passio*. On the Epistle side, the bench for the sacred Ministers, also uncovered. (Bauld. ibid. n. 7.)

8. In the Chapel of Repose, the large and small canopies; on a credence, the white humeral veil (Gav. ibid.; Mer. ibid. n. 6); upon the Altar the key of the urn; and near at hand, the small steps.

ARTICLE II.—*From the Vesting of the Ministers to the unveiling of the Cross.*

9. The sacred Ministers, being vested, all proceed to the choir as usual, except the Acolytes, who proceed without candles, and with hands joined. (Mer. part iv. tit. ix. n. 8.) On arriving at the Altar, the Acolytes genuflect and retire to their usual places, where they stand facing one another until the arrival of the sacred Ministers, who then take off their berrettas; the Deacon receives that of the Celebrant without kissing, and gives it, together with his own, to the Master of Ceremonies: the Subdeacon also tenders his. (Mer. ibid. n. 9.) All, even the Celebrant, genuflect on one knee (Cast. lib. iii. sess. v. cap. ii. n. 2.), and do not salute the choir. (Bauld. part. iv. cap. x. art. i. n. 3; Bis. lit. F. n. 45, § 4; Mer. ibid. n. 8.) The sacred Ministers prostrate themselves (*Rubr. Miss.* ut in die), so as to have their hands and face upon the cushions prepared, and their knees *in plano*. (Mer. ibid. n. 9.)

10. In the mean time the clergy kneel, with their heads inclined. (Bis. ibid. § 1.) The Acolytes remain there kneeling, and after a short prayer rise, and, with the second Master of Ceremonies, cover the Altar with a single cloth (*Rubr.* ibid.), allowing it to hang a little over the sides (*Cærem. Epis.* lib. ii. cap. xxvi. n. 2); then each goes to his place, and the Master of Ceremonies places the Missal, open on its stand, on the Altar *in cornu Epistolæ*. (Mer. ibid. n. 10.)

11. The sacred Ministers, having remained prostrate for the space of a *Miserere* (Marcellus in *Cærem. Rom.* lib. ii. tit. i. cap. li.), rise at a signal from the Master of Ceremonies. The choir also rise; the Acolytes remove the three cushions, and the sacred Ministers ascend to the predella. The Celebrant kisses the Altar (*Rubr.* ibid.), and the Deacon and Subdeacon genuflect; they then proceed *in cornu Epistolæ*, as at the Introit. (Bis. lit. C. n. 197, § 11; et lit. F. n. 45, § 6; Mer. ibid. n. 11.)

12. In the mean time an Acolyte receives the Missal from the second Master of Ceremonies, and, accompanied by him, makes the reverence to the Altar and salutation to the choir, as the Subdeacon is accustomed to do; he then goes to the place where the Epistle is generally sung, and sings the Lesson aloud, in the tone of the Prophecies. (*Rubr.* ibid.) When he commences, the clergy sit. The Celebrant reads it *submissa voce* (*Rubr.* ibid.), but the Ministers do not answer *Deo gratias*. (Mer. ibid. n. 12.) The Celebrant reads the Tract which follows.

13. When the Acolyte has finished singing the Prophecy, he genuflects to the Altar, makes the usual salutations, and retires to his place, without kissing the Celebrant's hand or receiving his blessing. (*Cærem. Epis.* ibid. cap. xxv. n. 12.) Whilst the choir sing the Tract, the Celebrant, if he wish, may sit with his Ministers. (Bauld. ibid. n. 9; Mer. ibid. n. 13.)

14. When the singers have arrived at the words *Operuit cælos*, the Deacon and Subdeacon place themselves *unus post alium* behind the Celebrant. If seated, they ascend the Altar *per breviorem*, and station themselves as above. (Mer. ibid. n. 14.)

15. The Tract finished, the Celebrant intones *Oremus*, and the Deacon *Flectamus genua* (*Rubr.* ibid.), all kneeling, except the Celebrant (Gav. part iv. tit. ix. in *Rubr.* iii.; Mer. ibid. n. 15; Bauld. ibid. n. 8); the Subdeacon immediately answers *Levate* (*Rubr.* ibid.), and all rise.

16. Whilst the Celebrant, *extensis manibus* (Mer. ibid.), sings the Prayer, the second Acolyte proceeds to divest the Subdeacon of his chasuble, who, having received the

Missal from the second Master of Ceremonies, and made the usual reverences to the Altar and to the choir, sings the Lesson in the tone of the Epistle, but without title. (*Rubr.* ibid.)

17. The Lesson over, he makes the usual reverences, and without receiving the Celebrant's blessing, gives the book to the second Master of Ceremonies (Bauld. ibid. n. 11, 12), resumes his chasuble, and returns to his place *in cornu Epistolæ*, as at the Introit. (Mer. ibid. n. 17.) When the Celebrant has read the Lesson (to which *Deo gratias* is not answered, Bauld. ibid.; Mer. ibid. n. 16), and the Tract, the three sacred Ministers proceed to sit down. (Bis. ibid.)

18. During the singing of the Tract by the choir, the three lecterns are prepared for the *Passio;* all things are observed as in chapter VI. n. 39 to 44 inclusive, except, however, the following:—The Celebrant says *in cornu Epistolæ* all the *Passio*, even that latter part appointed for the Gospel; before commencing which he will say (being in the same place, and profoundly inclined) the *Munda cor meum*, but without *Jube Domne benedicere.* (*Rubr.* ibid.)

19. The *Passio* being finished, and those who sang it departed, the Subdeacon descends *in plano*, and the Deacon *in cornu Epistolæ* takes off his chasuble, and puts on the large stole; he then carries the Missal to the Altar, with the usual reverences (Mer. ibid. n. 19), and, kneeling on the edge of the predella, says the *Munda cor meum*, but without asking for the blessing (*Rubr.* ibid.); he rises, takes the Missal, descends *in plano* near the Subdeacon, and, after the usual reverences, proceeds to sing the Gospel. Incense is not used nor the candles carried. (*Rubr.* ibid.)

20. The Gospel over, the Subdeacon does not carry the book to be kissed (*Rubr.* ibid.), but, after closing it, gives it to the second Master of Ceremonies. All genuflect simultaneously in the centre; the Acolytes retire to their places *Cærem. Epis.* ibid. n. 19); the Master of Ceremonies places the book upon the credence; and the Deacon and Subdeacon station themselves *unus post alium* behind the

Celebrant *in cornu Epistolæ.* (Gav. ibid. in. *Rubr.* ix.; Mer. ibid. n. 20.)

21. Thus standing, the Celebrant, with hands joined, begins to sing the first Admonition, which over, he extends, and again joins his hands, making an inclination to the Cross, and says *Oremus.* The Deacon sings, *Flectamus genua*, and the Subdeacon, *Levate*, as in No. 15 above. The Celebrant then sings the Prayer in the ferial tone, and with extended hands. He sings the remainder upon the same tone, and with the same ceremonies—namely, the Prayers with extended hands, and the Admonitions with joined hands. (*Rubr.* ibid.)

22. At the Prayer, *Omnipotens sempiterne Deus qui salvas omnes*, &c., the Acolytes proceed to spread out the purple carpet on the Gospel side, so that one of the ends may be placed on the first step, upon which they put the cushion; the remainder of the carpet is extended along the pavement of the choir, and the long white veil is spread over it. (*Cærem. Epis.* ibid. n. 22; cap. xxvi. n. 8.)

23. The Prayers over, the sacred Ministers proceed *per breviorem* to their seat, where the Celebrant and Subdeacon divest themselves of their chasubles (Mer. ibid. n. 22), and then proceed *in cornu Epistolæ*, where they remain *in plano.* (*Cærem. Epis.* ibid. cap. xxvi. n. 9), turned towards the people.

24. Then the Master of Ceremonies and the Deacon, leaving the Celebrant and Subdeacon, ascend to the predella, having first made a simple genuflection *in plano.* The Master of Ceremonies takes the Cross, and gives it to the Deacon without *oscula* (Mer. ibid. n. 23); the Deacon reverently carries it *per breviorem* to the Celebrant, holding the figure of our Lord towards himself (Mer. ibid.), so that when the Celebrant receives it (which he does without *oscula*), it will be turned towards the people. (*Rubr.* ibid.)

ARTICLE III.—*From the unveiling of the Cross to the Procession.*

25. The Celebrant having received the Cross, stands upon the highest step *in cornu Epistolæ* (*Rubr. Miss.* ut in die), having the Subdeacon on his left, and the Deacon on his right, all three being turned towards the people. The

Celebrant with his left hand holds the Cross, and with his right uncovers the top of it (*Rubr.* ibid.) as far as the arm; he will be assisted by his Ministers, in case of need (*Cærem. Epis.* lib. ii. cap. xxvi. n. 9; Bauld. part iv. cap. x. art. iii. n. 3; Cast. lib, iii. sect. vii. cap. iii. n. 1; Mer. part iv. tit. ix. n. 24); then, raising it to the height of his eyes, he sings from the Missal, which an Acolyte holds before him, *Ecce lignum Crucis* (*Rubr.* ibid.), in a grave and solemn tone, and sufficiently low as to enable him to sing the same twice more, upon a higher pitch each time. (Mer. ibid.)

26. At these words all in choir rise uncovered, and the Celebrant assisted by the Ministers and Acolytes, goes on with the whole antiphon. *Cærem. Epis.* ibid.; Paride Grassi, lib. ii. cap. lxvii.; Bauld. ibid. n. 4.) This finished, the choir responds *Venite adoremus*, at the same time kneeling on both knees towards the Cross, and inclining the head; the Ministers do the same. (De Bral. part. iii. cap. xi. n. 13; Bis. lit. D. n. 88, § 3.) The Celebrant alone remains standing. (*Rubr.* ibid.)

27. When they have finished singing *Venite adoremus*, all rise, and the Celebrant, with his Ministers placed in the same order, ascends the predella; they remain *in cornu Epistolæ*, the Deacon being nearly at the centre of the Altar, and the Subdeacon on the highest step. (Mer. ibid. n. 25.) Here the Celebrant uncovers the right arm of the Cross, and the head of the figure, and again sings *Ecce lignum*, &c., upon a higher pitch; they then proceed as at first. (*Rubr.* ibid.)

28. The Celebrant then goes to the middle of the Altar (*Rubr.* ibid), still having the Ministers at his sides—the Deacon *in cornu Evangelii*, and the Subdeacon *in cornu Epistolæ;* he uncovers the whole of the Cross, giving the veil to the Subdeacon, who passes it to an Acolyte to place on the credence. (Bauld. ibid. n. 6; Mer. ibid. n. 26.) Then raising his voice still higher, he resumes the *Ecce lignum*, &c., in the former manner The choir having sung the *Venite adoremus* the third time, all remain kneeling. (Bauld. ibid. n. 8; Mer. ibid. n. 27.)

29. The Celebrant then with both hands solemnly carries

the Cross raised up; he is accompanied by the Master of Ceremonies only, who raises the lower part of his alb, if necessary. (Mer. ibid.) He makes no reverence, but, kneeling, places it upon the cushion already prepared (*Rubr.* ibid.); he afterwards rises, genuflects *unico genu*, and retires to the bench.

30. When the Celebrant genuflects, the choir rises; the Ministers genuflect *unico genu* on the predella towards the Cross (Bauld. ibid.), and go *per breviorem* to the bench; the second Acolyte unveils the processional Cross, and another Clerk uncovers all the Crosses of the church and sacristies, but not the images. (Bauld. ibid. n. 7; Mer. ibid.)

31. The Celebrant and Ministers having arrived at the bench, all three take off their maniples, in accordance with a decree of the Sacred Congregation of Rites, 15th Sept. 1736; they afterwards take off their shoes. (*Rubr.* ibid.; Mer. ibid. n. 31.) The Deacon and Subdeacon remain at the bench whilst the Celebrant, accompanied by the Master of Ceremonies, proceeds to adore the Cross, in the following manner:—

32. He first kneels at the entrance of the choir, and may, if he wish, say the Prayer, *Adoramus Te Christe et benedicimus Tibi quia per S. Crucem Tuam redemisti mundum.* This is the opinion of Bauldry (*ibid.* n. 8), of Gavantus (part iv. tit. ix. in *Rubr.* xii. lit. O.), and of Merati (*ibid.* n. 29). He then rises, and again kneels in the centre of the choir, and prays in the same manner. The third time he kneels, and kisses the feet only of the Crucifix. (Bis. lit. A. n. 155, § 1; Bauld.; De Brail.; et Mer. ibid.) He then rises, makes a simple genuflection to the Cross, and returns *per breviorem* to the bench. He is assisted by the Acolytes in putting on his shoes, and by the Deacon and Subdeacon in resuming his chasuble and maniple; he then sits and puts on his berretta. (*Rubr.* ibid.; Bis. ibid. § 2; Mer. ibid. n. 30.)

33. The sacred Ministers having saluted the Celebrant, go together, accompanied by the second Master of Ceremonies, to adore the Cross, in the same manner and with the same ceremonies as the Celebrant. The Deacon first kisses the feet of the Crucifix. (Mer. ibid. n. 31.)

34. When the Ministers of the Altar have retired, the rest of the clergy commence the Adoration—the Priests first, two and two; then the other Clerks in the same order; and lastly, the Laics (*Rubr.* ibid.), if it be customary for them to enter the Sanctuary. (Bauld. ibid. n. 26.)

Note.—If it be not customary for Laics to enter the choir, then a Priest, vested in cotta and black stole, carries another Crucifix to the place where the people usually perform the Adoration, and where a carpet, cushion, and veil should have been prepared, as above. (Bauld. ibid. n. 19; Mer. ibid.) If it be a place in which it might be an inconvenience to the procession, the same Priest should take care to remove it before the procession begins.

35. During the Adoration of the Cross, the singers sing the Reproaches given in the Missal, and continue them until the termination. It is not necessary to sing all, but only what is sufficient for the time the Adoration lasts; taking into consideration the number of those who come to adore. (*Rubr.* ibid.; *Cærem. Epis.* ibid. 11.)

36. The sacred Ministers having returned to their bench, salute the Celebrant, resume their shoes and maniples, and the Subdeacon the chasuble, in addition; they then sit at the sides of the Celebrant, and cover. (Bauld. ibid. n. 10; Bis. ibid.; Mer. ibid.) A Clerk having taken the Missal from the credence, presents himself before the Celebrant, salutes him, and, opening the book at the place of the Reproaches, holds it so that they may recite them alternately.

37. The Acolytes having performed the Adoration, the Senior lights the candles, first those on the credence, and then those on the Altar (*Rubr.* ibid.; *Cærem. Epis.* ibid. n. 28; Gav. ibid. in *Rubr.* xiii. lit. G.; Mer. ibid. n. 33); the Junior proceeds, in lieu of the Thurifer, to hold the Missal before the sacred Ministers until they have read all the Reproaches, when he closes the book, salutes the Celebrant, carries it to the credence, and retires to his former place. The Thurifers having adored the Cross, go, the first to prepare the thuribles (Mer. ibid. n. 35), and the second to assist the Cross-bearer to put on the alb and folded chasuble (that used by the Deacon, if necessary.)

Note.—If there be no Subdeacon to carry the Cross, a simple Clerk, vested in cotta, may carry it. (Bauld. ibid. n. 26.)

38. Towards the end of the Adoration the Deacon rises, salutes the Celebrant, and goes *per breviorem* to the Altar, taking the burse inclosing the corporal, and a purificator. On reaching the predella he genuflects to the Cross, extends the corporal *more solito*, and places the purificator near it, *a cornu Epistolæ*. (*Rubr.* ibid.) In the mean time, the Master of Ceremonies places the Missal and its stand *a cornu Evangelii*, observing to make the genuflections to the Cross. (Bauld. ibid. n. 25; Gav. ibid. lit. R.; Mer. ibid.) The Deacon having extended the corporal, again genuflects to the Cross, and returns *per breviorem* to the right of the Celebrant, where he sits and covers. (Bis. lit. F. n. 45, § 23, 24; Bauld. ibid. n. 24; Mer. ibid.)

39. The adoration over, the Deacon, at a signal from the Master of Ceremonies, lays aside his berretta, rises, and having made a salutation to the Celebrant, goes, accompanied by the Master of Ceremonies, to the place where the Cross reposes. Having genuflected *unico genu*, he takes it (and thereupon all kneel, the Celebrant and Subdeacon at the bench, and those of the choir in their places.) Bis. ibid. § 25; Bauld. ibid. n. 28; De Bral. ibid. n. 20), and carries it reverently in both hands: assisted by the Master of Ceremonies, he places it upon the Altar. (*Rubr.* ibid.)

40. Then all rise, the Deacon makes a simple genuflection, and returns *per breviorem* to the right of the Celebrant, where he sits and covers, together with the Subdeacon and Celebrant. (Mer. ibid. n. 36.) In the mean time, a Clerk removes the cushion and the carpet, and deposits everything in its proper place. (*Cærem. Epis.* ibid. n. 12.)

Article IV.—*The Procession.*

41. When the Deacon has replaced the Cross upon the Altar, the Thurifers come into the middle of the choir, followed by the Cross-bearer, between the Acolytes, who carry their candles: the Thurifers alone genuflect. (Bauld. part. iv. cap. x. art. iv. n. 1.) They put themselves in order

for proceeding to the chapel of repose by the shortest way. The Clergy follow the Cross, the Clerks in advance, the Priests, two and two, and lastly the sacred Ministers (*Rubr. Miss.* ut in die), who walk, *unus post alium*, with hands joined and heads covered. It should be added, that all, even the Celebrant, should have genuflected to the Cross before moving in procession.

42. On arriving at the Altar of Repose, the Thurifers genuflect on both knees in the middle, and retire to the Epistle side. The Cross-bearer, with the two Acolytes, and those who make up the procession, will take their places as they did on the day before (see chap. IX. art. iii. n. 27.); the latter, after having genuflected on both knees. (Mer. part iv. tit. ix. n. 41.)

43. The sacred Ministers having arrived at the entrance to the chapel, give their berrettas to the Master of Ceremonies (*Cærem. Epis.* lib. ii. cap. xxv. n. 31; cap. xxvi. n. 14), who hands them to a Clerk to carry to the bench of the sacred Ministers at the High Altar. This being done, the Deacon and Subdeacon place themselves on each side of the Celebrant; all three genuflect *utroque genu, in plano;* then rise, and kneel upon the lowest step, where they pray for some little time. (*Cærem. Epis.* ibid. cap. xxv. n. 31.) In the mean while, torches and candles are distributed to the clergy, and lighted. (*Rubr.* ibid.)

44. At the signal from the Master of Ceremonies, the Deacon rises, genuflects, and proceeds to open the urn; he again genuflects, and returns to the lowest step. The Celebrant puts incense into the two thuribles, without blessing it, and kneeling with his Ministers, incenses the Most Holy Sacrament. (*Rubr.* ibid.) Those who are to support the canopy then take it. According to a decree of the Sacred Cong. of Rites, 15 Sept. 1736, it may be carried by Priests vested only in cottas, or by other persons, according to the custom of the church.

Note.—It pertains only to the Deacon to open the urn to take out the Blessed Sacrament, and to give It to the Celebrant. This should not be done by another Priest vested in cotta and stole. (*S. R. C.* 16 Dec. 1828.)

45. The Celebrant having finished the incensing, the

Master of Ceremonies vests him with the humeral veil, and the Deacon proceeds to place the Most Holy Sacrament in his hands, *more solito*. The Celebrant receives It, enveloped with the ends of the veil (*Rubr.* ibid.), rises, and turns towards the clergy, the Deacon being at his right, and the Subdeacon at his left. (Mer. ibid. n. 46.) The Cantors, kneeling, commence the *Vexilla Regis* (*Rubr.* ibid.; *Cærem. Epis.* ibid.), and the procession advances, preceded by the Cross-bearer and Acolytes, who, arriving at the middle of the choir, do not make any reverence, but proceed to the credence. The Cross-bearer deposits the Cross on the Epistle side, then genuflects, and goes to unvest. (Bauld. ibid. n. 7; De Brail. part iv. in append. iii. cap. xii. n. 8.) As the clergy enter choir, each retires to his respective place, and remains kneeling, (Bauld.; De Brail. ibid.; Mer. ibid. n. 50.)

46. The sacred Ministers having reached the High Altar, the Deacon takes the Blessed Sacrament, places It on the centre of the corporal, unties the riband with which the veil has been fastened for safety, and places it upon the epistle corner of the Altar; he then folds the veil of the chalice in the same manner as at the commencement of Mass. (*Mem. Rit.* tit. v. cap. ii. n. 4; Mer. ibid. n. 51.) This done, he genuflects, and returns to the right of the Celebrant (who in the mean time has divested himself of the humeral veil), and presents the incense. The Celebrant incenses the Blessed Sacrament, the sacred Ministers raising his chasuble, *more solito.* (*Mem. Rit.* ibid.; Mer. ibid. n. 52.)

47. Those who supported the canopy receive candles, and remain kneeling in a semicircle before the Altar, until after the Communion. If the bearers be laics, they should kneel with lighted candles outside the balustrade.

48. When the Celebrant has incensed the Blessed Sacrament, the Thurifers genuflect on both knees, in the centre; the second carries his thurible to the sacristy (Bauld. ibid. n. 19; Gav. part iv. lit. Q. in *Rubr.* xix. lit. C.; Mer. ibid.), and the first proceeds to the Epistle side, to be ready again to tender the thurible when presently required. (Bis. lit. F. n. xliii. § 27.)

ARTICLE V.—*The Remainder of the Office.*

49. The Celebrant having incensed the Blessed Sacrament, ascends to the predella with his Ministers; all three make a simple genuflection: the Deacon removes the veil from the chalice and paten, and gives it to the Master of Ceremonies. Then, taking the paten in his right hand, he holds it in both hands, a little above the corporal, and the Celebrant, taking the chalice, allows the Sacred Host to fall gently upon the paten, taking care not to touch it. Should this happen, he will immediately purify his fingers in the little vessel prepared for the purpose (*Rubr. Miss.* ut in die), and wipe them with the purificator, which the Deacon should present to him. (Bauld. part iv. cap. x. art. iv. n. 11; Bis. lit. F. n. xlv. § 29.) He then takes the paten in both hands, which the Deacon presents to him, without *oscula;* and without making the sign of the Cross, or using any form of words, he places the Sacred Host upon the corporal (*Rubr.* ibid.); he places the paten towards the Epistle side, but upon the corporal. (Bis.; Bauld.; Mer. ibid.)

50. The Celebrant having placed the Host upon the corporal, the Subdeacon passes to the Deacon's right, taking care to genuflect before and after; the Acolyte having brought the cruets, he first takes that containing the wine, and gives it to the Deacon, who pours a little into the chalice, without resting it on the Altar, or wiping it with the purificator. (Mer. ibid. n. 54.) The Subdeacon then pours in a little water, *more solito,* but without asking the Celebrant to bless it, for neither is the water blessed, nor the prayer, *Deus, qui humanæ,* &c., said. (*Rubr.* ibid.) This done, the Acolyte carries the cruets to the credence, the Subdeacon returns to the left of the Celebrant, making the usual genuflections, and the Deacon gives the chalice, without *oscula,* to the Celebrant, who neither makes the sign of the Cross, nor says any form of words, but places it upon the corporal, the Deacon covering it with the pall. (*Rubr.* ibid.)

51. After this, the Thurifer makes a simple genuflection *in plano,* and ascends the predella, where the Celebrant receives incense without *oscula,* and without blessing

it. (*Rubr.* ibid.) He then incenses the *Oblata, more solito,* saying, *Incensum istud,* &c. (*Rubr.* ibid.), and afterwards the Cross and the Altar, with the usual genuflections (*Cærem. Epis.* lib. ii. cap. xxv. n. 19; *S. R. C.* 3 Aug. 1697, and 5 Jul. 1698), saying *Dirigatur Domine*, &c., as also the *Ascendat in nobis Dominus,* &c. (*Rubr.* ibid.) Having come to the Epistle corner, the Deacon receives the thurible without *oscula,* and gives it to the Thurifer, as the Celebrant is not incensed. The Thurifer carries the thurible to the sacristy, it not being again required. (Bauld. ibid. n. 14; Mer. ibid. n. 55.)

52. The Celebrant having given the thurible to the Deacon, descends the step *in cornu Epistolæ* (*Rubr.* ibid.), and being turned towards the people (Gav. part iv. tit. ix. in *Rubr.* xiv. lit. I.; *Cærem. Epis.* ibid. cap. xxvi. n. 19; Mer. ibid. 57), he washes his hands, assisted by his Ministers, but without saying the Psalm *Lavabo.* (*Rubr.* ibid.) The three Ministers then pass to the centre, and place themselves *unus post alium:* the Acolytes deposit everything on the credence.

53. On coming to the centre, the Ministers genuflect with the Celebrant, and the Deacon ascends to assist at the Missal. (Cast. lib. iii. sec. vii. cap. iv. n. 12; Mer. ibid. n. 58.) The Celebrant, having his hands joined upon the Altar, and being inclined, says, in a low but yet audible voice, the Prayer, *In spiritu humilitatis* (*Rubr.* ibid.); after which, he kisses the Altar, makes a simple genuflection, and, turning towards the people, so as to have his back *a cornu Evangelii*, says, *Orate fratres*, continuing the words which follow, in secret (Horatius Christiani, sec. iii. cap. viii. n. 21; Mer. ibid. n. 60): he then returns to the centre, without having made a circle, and genuflects. (*Rubr.* ibid.) The Ministers do not answer, *Suscipiat.* (Gav. ibid. in *Rubr.* xvi.; Mer. ibid. n. 62.)

54. The Celebrant having said the *Orate fratres,* and that which follows, sings the *Oremus præceptis salutaribus*, &c., upon the ferial tone, with hands joined, and the *Pater noster*, with hands extended. (Cast. ibid. n. 13.) At the commencement of the *Pater noster,* the Deacon genuflects,

and descends behind the Celebrant, his place being supplied by the Master of Ceremonies. (Mer. ibid.)

55. At the end of the *Pater noster*, the choir answers, *Sed libera nos a malo;* to which the Celebrant says (*submissa voce*) *Amen* (*Rubr.* ibid.); still remaining with hands extended, and without signing himself with the paten. Afterwards, he adds in the same tone, *Libera nos quæsumus Domine*, &c., to which the choir answers, *Amen.* (Mer. ibid. n. 64.)

56. The Celebrant then having genuflected, passes the paten under the Host, and takes the paten in his left hand, which he places on the Altar (*Cærem. Epis.* ibid. n. 20; Cast. ibid. n. 14; Bauld. ibid. n. 18; Gav. ibid. in *Rubr.* xviii. lit. M.; Mer. ibid. n. 25.) He takes the Sacred Host in his right hand, and elevates It so as to be seen by all *Rubr.* ibid.), taking care that It is always over the corporal. (Bauld.; Mer. ibid.) His Ministers remain kneeling upon the edge of the predella, and do not raise the chasuble during this elevation. (Bauld. ibid.) The Blessed Sacrament is not incensed, but an Acolyte sounds the rattle. (Mer. ibid.)

57. When the Celebrant places the Sacred Host upon the paten, his Ministers rise, and having placed themselves at his sides, all three genuflect. The Deacon immediately uncovers the chalice, and the Celebrant, without making another genuflection, takes the Sacred Host, and divides It into three parts, as usual, without saying anything, and without making the sign of the Cross when putting the smaller Particle into the chalice. (*Rubr.* ibid.; *Cærem. Epis.* ibid. n. 20; *S. R. C.* 7 Aug. 1627.)

58. The Deacon having covered the chalice, the three Ministers genuflect, and the Deacon and Subdeacon change sides, with the usual genuflections. (Bauld. ibid. n. 20; Bis. ibid. § 40; Mer. ibid. n. 68.) The Celebrant, without saying *Agnus Dei*, and without giving the *Pax*, says the last Post-Communion, *Perceptio Corporis*, &c., *submissa voce* (*Rubr.* ibid.), having his hands joined upon the Altar (Mer. ibid.): the Prayer finished, he genuflects with his Ministers, and then says *Panem cœlestem*, &c. (*Rubr.* ibid.

and more clearly in part ii. tit. x. n. 4, in the general Rubrics.) He takes the paten and Sacred Host, and communicates, after having said the *Domine non sum dignus*, with the usual ceremonies. (*Rubr. Miss.* ut in die.)

59. The Celebrant having consumed the Sacred Host, the Subdeacon uncovers the chalice at the proper time, and all three genuflect. The Celebrant then gathers up the Fragments, and puts Them into the chalice (Mer. ibid. n. 70), without any form of words; in the mean time, an Acolyte carries the cruets to the Altar, as usual. The Celebrant takes the wine with the Sacred Particle, without making any sign of the Cross (according to a decree of the *Sacred Congregation*, 28 Aug., 1627), and without any form of words: the Ministers remain in the mean time profoundly inclined. (Bauld. ibid. n. 23; Mer. ibid.)

60. The Celebrant having consumed the Sacred Particle with the wine, the candles held by the clergy are extinguished, and all sit. *Cærem. Epis.* ibid.; Cast. ibid. n. 16; Gav. ibid. in *Rubr.* xix. lit. N.; Mer. ibid. n. 72.) The Celebrant, omitting the usual Prayers and ceremonies, takes only the ablution of the fingers, which is made with wine and water, served by the Subdeacon. (Mer. ibid. n. 71.)

61. This over, the Deacon and Subdeacon change sides, genuflecting only in the centre, one behind the other. The Subdeacon goes to the Missal, and the Deacon to the credence, where the latter, having divested himself of the large stole, and resumed the folded chasuble, returns to the predella, to the right of the Celebrant, who having taken the ablution of the fingers, and being slightly inclined with his hands joined before his breast, says, *submissa voce*, in the middle of the Altar, the Prayer, *Quod ore sumpsimus*, &c. The Subdeacon dries the chalice as usual, covers it with a veil, which an Acolyte should have placed upon the Altar, carries it to the credence, returns to the Celebrant's left, taking care to genuflect in passing before the Altar, and closes the Missal.

62. At a signal from the Master of Ceremonies, the three sacred Ministers make an inclination to the Cross, descend *in plano*, and genuflect. The Acolytes, without

their candles, genuflect with them, as also the Master of Ceremonies. Then they salute the choir, receive their berrettas, which are presented without *oscula,* and return *more solito* to the sacristy to unvest. (Mer. ibid.)

Note.—Should any unforeseen accident prevent the Celebrant from terminating the office, it should be finished by him who fulfils the function of Deacon (supposing him to be a Priest and to be fasting); or by another Priest. If there be no other Priest ready and fasting, the Sacred Host should be carried to the place where the Sacred Particles are reserved, and It should be consumed at the Mass on the next day, so the ceremony would remain unfinished. (*S. R. C.* 8 Mar. 1825.)

63. The sacred Ministers having departed, Vespers are recited in choir, as on the preceding day. (*Rubr.* ibid.) In the mean time, the Thurifers remove the Missal with its stand, and the Altar-cloth, so that the Altar may be entirely stripped (*Rubr.* ibid.), and only the Cross and candlesticks remain on it. They then carry the things which they have removed, as well as those on the credence, to the sacristy. (Mer. ibid. n. 75.)

64. The clergy in choir genuflect to the Cross, at the termination of Vespers, and retire to the sacristy. One of the Acolytes extinguishes the candles on the Altar. (Cast. ibid. n. 18; Gav. ibid. in *Rubr.* xx. lit. A; Mer. ibid.)

CHAPTER XII.

GOOD FRIDAY IN SMALL CHURCHES.

Article I. *Preparations.*

1. *The High Altar* should be entirely denuded, having on it only the six candlesticks, with candles of yellow wax unlighted; and a Cross of wood, covered with a black veil, in such a manner that it may easily be removed. A purple cushion should be placed on the second step.

2. *Upon the credence of the High Altar* will be placed—

1st, a white linen cloth, to cover only the surface; 2nd, a cloth, of the size of the table of the Altar, folded; 3rd, the Missal, on its stand; 4th, a black burse, with corporal, pall, and purificator; 5th, the thurible and boat with incense; 6th, a black veil, to cover the chalice at the end of the function; 7th, the wine and water cruets on a plate, and a small towel; 8th, a silver basin for the offerings.

3. *Near the Credence*—a purple carpet, purple cushion, a silk veil (which may be white mixed with purple), and the processional Cross.

4. *In the Chapel of Repose*—a corporal extended on the Altar; a white humeral veil; the canopy, and the torches and candles for the procession.

5. *In the Sacristy*—three surplices for the Clerks; the amice, alb, girdle, black maniple, stole, and chasuble; and the fire and small tongs.

ARTICLE II.—*From the Commencement of the Office to the Unveiling of the Cross.*

1. At the proper time the people are warned to assemble, by the rattle. The Celebrant and Clerks vest in the sacristy, and all those things which are enumerated above, duly prepared.

2. The Celebrant, having washed his hands, vests in amice, alb, girdle, and black maniple, stole, and chasuble.

3. Preceded by the Clerks, he proceeds to the Altar, having his head covered, and hands joined.

4. At the foot of the Altar, he uncovers, kneels *in plano*, prostrates himself upon the cushion placed on the second step, and thus remains in prayer about the space of a *Miserere*.

5. During this time, the first Clerk takes the cloth previously placed on the credence, and, assisted by the second, extends it on the Altar.

6. The third Clerk places the Missal on its stand at the Epistle corner.

7. The Celebrant having risen, and a Clerk having removed the cushion, goes up and kisses the Altar in the middle.

8. He then proceeds *in cornu Epistolæ*, and reads the first lesson with the Tract.

9. Afterwards he says *Oremus*, and whilst genuflecting, adds, *Flectamus genua;* the second Clerk rising first, says, *Levate:* the Celebrant then recites the prayer, *Deus, a quo*, &c.

10. He then reads the second lesson with the Tract; and the Passion which immediately follows.

11. Having said in the same place the *Munda cor meum*, he then proceeds to the part, which would be sung in the tone of the Gospel.

12. At the end he does not kiss the book, but (unless there be a sermon on the Passion) says immediately, and still remaining on the Epistle side, the Prayers, each preceded by its Admonition, as in the Missal.

13. Before each Prayer, with the exception of the eighth, the Celebrant genuflects at the same time he says *Flectamus genua*, and the second Clerk rising before the others, says *Levate.*

14. The Prayers nearly over, the first and third Clerks spread the purple carpet before the steps of the Altar or of the Sanctuary, place the purple cushion on the first step, and extend at length the silk veil of white and purple.[1]

Article III.—*The Unveiling and Adoration of the Cross.*

1. The Prayers finished, the Celebrant, remaining *in cornu Epistolæ*, lays aside his chasuble only.

2. He then genuflects at the middle, and takes the Cross; the first Clerk, in the mean time, takes the Missal.

3. The Celebrant, holding the Cross, returns to the Epistle side, and places himself at the corner of the Altar, having his face turned towards the people, and the first Clerk holding the Missal before him.

4. The Celebrant with his right hand uncovers the upper part of the Cross, as far as the arms exclusively, then elevating it a little with both hands, he says in a grave tone, *Ecce lignum Crucis;* the Clerks continue with

[1] The silver salver for the offerings for the poor may be placed at the side of the cushion, a small distance from it.

him in the same tone of voice, *In quo salus mundi pependit;* then all kneel except the Celebrant, the Clerks adding, *Venite adoremus:* afterwards all rise.

5. The Celebrant then ascends the predella, and remaining *in cornu Epistolæ* at the place where the Introit of the Mass is said, unveils at the same time the right arm of the Cross, and the head of the Crucifix. He raises the Cross a little higher, and elevating a little his voice, says a second time, *Ecce lignum Crucis.*

6. The Clerks continue, *In quo salus mundi pependit,* and afterwards, *Venite adoremus,* all kneeling as at the first time.

7. The Celebrant advances towards the middle of the Altar, and uncovering the whole of the Cross, raises it still higher, and says, for the third time, in a tone also more elevated, *Ecce lignum Crucis.*

8. The Clerks continue also a third time, *In quo salus,* &c., adding, *Venite adoremus,* and kneeling as before.

9. The first Clerk replaces the Missal on the Altar, and the third proceeds to uncover the processional Cross, as also all others in the Church.

10. The Celebrant, reverently holding the Cross elevated in both hands, descends by the Gospel side to carry it to the place prepared.

11. Kneeling he places the Cross on the cushion and purple veil.

12. Having risen, he genuflects, goes to the Epistle side, where, sitting at his seat, he takes off his shoes, assisted by the Clerks.

Note.—He should also lay aside the maniple: *In adoratione Crucis feria sexta in Parasceve, Celebrans et ministri debent deponere etiam manipulum.* (*S. R. C.* 15 Sept. 1736.)

13. The Celebrant then makes the adoration, kneeling in three distinct places, at equal distances, and afterwards kissing the Cross.

14. This over, he rises, genuflects to the Cross, returns to his seat *in cornu Epistolæ,* and resumes his maniple and shoes.

15. The Clerks having also taken off their shoes, make

the adoration in the same manner as the Celebrant, but after him and before the people; they return to their places, and resume their shoes.

16. Should there be confraternities, the members, wearing their habit, will next, after the Clerks, advance to make the adoration,—first the men, and then the women, all two and two, with gravity and devotion.

17. In the mean time, the first Clerk will remain near the Cross, to assist those who adore; and the second and third will accompany the Celebrant, and with a clear and loud voice recite with him the reproaches.[1]

18. Towards the end of the adoration, the first Clerk lights the candles on the Altar.

19. Then the second Clerk takes the burse containing the corporal, and having the purificator outside, and spreading the corporal on the Altar, places the purificator near it on the Epistle side.

20. The third Clerk, observing the due genuflections to the Cross, conveys the Missal on its stand to the Gospel side of the Altar, and leaves it open, and turned towards the centre, as at Mass.

21. The adoration over, the Celebrant brings the Cross to the Altar, genuflecting to it before taking it, as also after having placed it in its usual position.[2]

22. The Clerks remove the carpet, together with the cushion and veil;[3] and fire is prepared in the thurible.

23. The Celebrant, being at his seat *in cornu Epistolæ* again puts on the chasuble, and without berretta proceeds before the Altar.

ARTICLE IV.—*The Procession to the Altar of Repose.*

1. The Celebrant, being before the Altar, puts incense into the thurible, but does not bless it; the spoon is presented without kisses.

2. The procession moves to the Chapel of Repose[4] in the

[1] Those parts in the Missal marked "V." will be said by the Priest. The second Clerk may represent the first choir, and the third Clerk the second choir.

[2] The Celebrant will now always genuflect to the Cross, as others; he ceases to do so at the time of the *Gloria in excelsis*, on Holy Saturday.

[3] As also the alms; which will be deposited in a safe place.

[4] They will proceed by the shortest way, and return by the longest.

following order :—first, the banner of the Confraternity of the Blessed Sacrament, followed by the members or other religious persons; then the Thurifer, preceding the processional Cross, which, being uncovered, is carried by the third Clerk; and lastly, the Celebrant, vested in chasuble, and preceded by the second Clerk.

3. Arriving at the Chapel of Repose, they arrange themselves thus—the banner and Cross opposite the Altar; those who form the procession will divide themselves so as to form two lines at the sides of the chapel, the juniors being nearest the banner, and the seniors nearest the Altar.[1]

4. The Celebrant, having genuflected *in plano*, kneels on the lowest step of the Altar, and says a short prayer, together with the others.

5. He rises, opens the urn, genuflects, and returns to the highest step, where standing, he puts incense into the thurible without blessing it: the boat is presented without kisses. In the mean time, lighted candles are distributed, and the canopy prepared for the procession.

6. The Celebrant, kneeling *utroque genu* on the predella, incenses the Most Holy Sacrament; then rising, he genuflects, takes the chalice from the urn, and places it on the Altar.

7. He genuflects, closes the urn, in which the ciborium with the Sacred Particles remain, again genuflects, and descends to the step immediately beneath the predella.

8. Kneeling on the predella, he receives the humeral veil; he then rises, genuflects, and standing, takes the chalice, which the second Clerk covers with the end of the veil.

9. The Celebrant, standing with his face towards the procession, commences the Hymn, *Vexilla Regis prodeunt*, which he continues with the second Clerk.[2]

10. The procession returns to the Altar in the following order: the banner of the Confraternity of the Blessed

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[1] All, except those who hold the banner and the Cross, should kneel simultaneously, when the Celebrant, after having arrived, makes the genuflection.

[2] When there are singers they will continue the Hymn.

Sacrament; the members, or other pious persons, bearing lighted torches; the processional Cross; the Thurifer, who continually incenses the Most Holy Sacrament; and the Celebrant, under the canopy, having the second Clerk on his left.

11. Four candles remain lighted in the Chapel of Repose.

12. The banner is left outside the balustrade; but the processional Cross is placed near the credence.

13. The members of the confraternity remain outside the balustrade, where, being arranged in order, they retain their lighted torches, until the end of the function.

14. The canopy is deposited in a convenient place without the Sanctuary.

15. The Celebrant ascends to the Altar, and places the chalice on the corporal, then genuflects *utroque genu*, rises, and descends to the step immediately under the predella.

16. He lays aside the veil, and standing, puts incense into the thurible without blessing or *oscula;* then kneeling on the predella, he incenses the Most Holy Sacrament.

ARTICLE V.—*The remainder of the Function.*

1. The Celebrant, having incensed the Blessed Sacrament, rises, approaches the Altar, and genuflects; he removes the veil from the chalice, and places the paten on the corporal.

2. Having taken the chalice, he removes the Sacred Host out of it, and places It on the paten; then taking the paten in both hands, he places the Holy Host on the corporal without any form of words, or making the sign of the Cross: he places the paten in the usual place, but on the corporal.

3. The Celebrant, having genuflected, takes the chalice, and proceeds to the Epistle side; holding the chalice in his left hand, he pours the wine and water into it without blessing the water, or using any form of words.

4. The chalice is not wiped, but is placed on a corner of the corporal.

5. The Celebrant proceeds to the centre, and having genuflected, places the chalice in the usual place, and

without making the sign of the Cross, covers it with the pall.

6. Remaining in the same place, he puts incense into the thurible without blessing.

7. The Celebrant, having received the thurible, genuflects, and incenses the Oblations, saying, as usual, *Incensum istud*, &c.

8. The Oblations being incensed, he again genuflects, and (according to a decree of the Sacred Congregation of Rites, dated 14th May, 1707) incenses the Cross, saying, *Dirigatur Domine*, &c. Afterwards, having repeated the genuflection towards the Cross, he will continue the usual incensing, genuflecting each time he passes the middle of the Altar.

9. The Altar being incensed, he gives the thurible into the hands of the Thurifer, saying, *Accendat in nobis*, &c. The Celebrant is not incensed.

10. The Celebrant, taking care not to turn his back to the Blessed Sacrament, descends immediately to the second step, at a short distance from the Altar, on the Epistle side, where, having his face towards the people, he washes his hands *nihil dicens*.

11. He returns to the middle of the Altar, genuflects, and with hands joined on the Altar, makes a moderate inclination, and says in a low voice, *In spiritu humilitatis*, &c.

12. The Celebrant kisses the Altar, genuflects, turns towards the people by retiring to the side of the Gospel, and says the *Orate fratres;* afterwards he returns to the centre, without having made a circle, and again genuflects.

13. They do not respond, *Suscipiat Dominus*, &c.

14. The Celebrant, with hands joined before his breast, says in a ferial tone, *Oremus, Præceptis salutaribus moniti*, &c., and with extended hands repeats the *Pater noster*.

15. The Clerks answer, *Sed libera nos a malo*, and the Celebrant, *Amen, submissa voce;* then, still holding his hands extended, he adds in a ferial tone, *Libera nos*, &c.; at the end of which the Clerks answer, *Amen*.

16. The Celebrant genuflects, rises, uncovers the chalice, puts the paten under the Host, and holding the paten in

his left hand on the Altar, elevates the Host with his right, in such a manner that It may be seen by the people.

17. The Celebrant immediately lowers the Host over the chalice already uncovered, and immediately divides it into three parts, in the ordinary manner, *nihil dicens;* he lets the smallest Particle fall into the chalice, likewise, without saying anything, and without making the sign of the Cross.

18. The chalice being covered, he genuflects, then with hands joined on the Altar, and his head uncovered, says in a low voice, *Perceptio Corporis,* &c, observing to omit the two other Prayers.

19. The Celebrant again genuflects, then taking the paten with the Host, as usual, says, *Panem Cœlestem,* &c., *Domine, non sum dignus,* &c., thrice striking his breast, *more solito.*

20. He signs himself with the Host, saying, *Corpus Domini,* &c., and then communicates.

21. Having made a short meditation, he uncovers the chalice, and genuflects.

22. Having risen, he collects the fragments as usual, takes the chalice in both hands, without saying anything, and without making the sign of the Cross on himself, and reverently receives the Particle of the Host with the wine.

23. The Celebrant omits the purification of the chalice, and makes only the ablutions over the chalice with the wine and water, *more solito.*

24. Meanwhile all rise, and extinguish their candles.

25. The Celebrant, having received the ablution at the middle of the Altar, cleanses the chalice, arranges it as usual, covering it with a black veil. Then bowing down, with his hands joined before his breast, he says in a low voice, *Quod ore sumpsimus,* &c.

26. The first Clerk carries the chalice to the credence.

27. The Celebrant descends from the Altar *in plano,* and having genuflected with the Clerks towards the Cross, returns to the sacristy.

28. He divests himself of the vestments of the Mass, and takes a cotta and white stole.

ARTICLE VI.—*The removal of the Ciborium.*

1. The Celebrant, preceded by the first Clerk with the humeral veil, and two others with torches, proceeds to the Chapel of Repose, where the ciborium yet remains.

2. Having genuflected *in plano*, he kneels on the lowest step, and makes a brief prayer.

3. He rises, goes to the Altar, opens the urn, genuflects, places the ciborium on the corporal, and again genuflects.

4. Having descended to the highest step, he kneels on the predella, and receives the humeral veil from the first Clerk.

5. He goes to the Altar, genuflects, and with both hands covered with the veil, takes the ciborium. Preceded by the Clerks with lighted torches, he replaces it in the tabernacle of some remote chapel, or (which is more convenient) in the sacristy.

6. Having made the proper genuflections, and there placed the ciborium, he will take care to have a lamp continually burning before it.

7. Then all kneel, and the rattle is sounded for the angelic salutation of mid-day.

8. Finally the candles of the Altar are extingished, and everything deposited in its proper place.

9. If, however, there is no sacristy or remote chapel, as we have supposed above, then the ciborium may remain where the chalice was placed, with a light burning always before it. (Bauld. part iv. cap. x. art. v. n. 11.)

CHAPTER XIII.

HOLY SATURDAY.

ARTICLE I.—*Preparations.*

1. AT the proper time the church is adorned with costly white ornaments. The Altar at which the office is about to be performed, will be prepared as for a great solemnity,

at first, however, without relics and images, which should not be placed there until the Sacred Ministers assume the white vestments. (Mer. part vi. tit. x. n. 1.) A white antependium should be placed under a purple one, which latter should be removed a little before the Mass: the predella should be uncovered.

2. The lamps of the church should be so prepared that they may easily be lighted at the proper time. (Mer. ibid.) The pictures[1] in the church should remain covered until the end of the Litanies. (Bauld. part iv. cap. xi. art i. n. 3; Mer. ibid.) If there be a Tabernacle, it should be covered with rich white hangings underneath purple ones: these latter should be removed at the same time as the purple antependium. (Mer. ibid.)

3. Purple vestments should be prepared for the Sacred Ministers in the sacristy; namely, a cope, stole, alb, girdle, and amice, for the Celebrant; two folded chasubles, with albs, amices, and girdles, for the Ministers; besides a stole for the Deacon. Beneath these, or in another place by themselves, white vestments should be laid out for the three. (Mer. ibid.) There should also be in readiness the thurible and boat, the holy water and aspersory, the five grains of incense upon a salver, the processional Cross, and two candlesticks for the Acolytes at the solemn Mass. (Mer. ibid.)

4. A large vessel of water, with a small vase of salt, should be prepared, either in the sacristy or some other customary place. This water is blessed before the office, either by a Priest vested in cotta and purple stole, or by the Celebrant, after he has vested in alb and stole: this, however, depends upon the custom of each church. (*Rubr. Miss.* de Benedic.)[2]

5. The bench for the sacred Ministers should be prepared as usual for High Mass, but with a purple covering. (Cast. in *Cœrem.* lib. iii. n. 1.) If there be none of this colour, the bench should remain uncovered until the begin-

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[1] And devotional images.

[2] The preparations for the blessing of the font, are given in the supplementary article which follows this chapter.

ning of Mass. Upon the bench should be placed a purple chasuble and maniple for the Celebrant, another purple maniple for the Deacon, and the Subdeacon's berretta.

6. On the Gospel side will be placed a lectern, covered with a rich white hanging, for the singing of the *Exultet* (Mer. ibid.), and the candlestick for the Paschal candle. (*Cœrem. Epis.* lib. ii. cap. xxviii. n. 1; Bis. lit. C. n. 55.) *In plano*, near the Altar, the Paschal candle; also a stone or wooden stand for the reed, bearing the triple candle; and near at hand, a lectern for the Prophecies.

7. *On the credence*, everything that is usually required for Mass, all of white colour, and covered with the large white veil, and again over this the purple one. Near the credence, three purple cushions for the sacred Ministers, when lying prostrate during the Litanies. (Bis. lit. S. n. 6, § 2; Mer. ibid.)

8. In the porch, or if there be no porch, outside the church; or, should the weather not permit, at the entrance of the church (*Rubr. Miss.* ut. in die), a table covered with a cloth (Cast. lib. iii sect. viii. cap. i. n. 4); without Cross or candlesticks (Bauld. ibid. n. 14); on the Gospel side, as it were, of this table, a white dalmatic, stole, and maniple (Cast.; Bauld. ibid.), and on the Epistle side, a purple maniple for the Subdeacon, a Missal, taper, and packet of matches.

9. A fire should also be prepared with wood so that it may easily be lighted before the ceremony. A pair of small tongs should be ready near at hand.

10. Near the table, the reed decorated with flowers, having at the top three candles of white wax, four or five ounces each, joined at the bottom, so as from one stem to form three branches.

ARTICLE II.—*From the blessing of the Fire to the Exultet.*

11. The sacred Ministers having vested, as we have said in chap. I. n. 8, p. 186, except that they do not take the maniple (Mer. part. iv. tit. x. n. 3), at a signal from the Master of Ceremonies, the Subdeacon takes the Cross, and the procession moves forward in the following order:—Three Clerks walk first, he in the middle carrying the

holy water and aspersory; he on the left, the five grains of incense in a salver; and he on the right, the thurible without fire, and the incense-boat with its spoon. The Subdeacon carrying the Cross, proceeds after them, and is followed by the clergy. (De Brail. part iii. cap. viii. n. 3.) The Celebrant walks last, with head covered, having at his left the Deacon, who is uncovered, as the rest of the clergy: all have their hands joined. (Mer. ibid. n. 4.) Should they pass before the High Altar, all genuflect except the Subdeacon, who carries the Cross, and makes no salutation, and the Celebrant, who makes only an inclination. (Bauld. part iv. cap. xi. art. 1.)

12. Having arrived at the porch, the Subdeacon places himself near the table, his back turned towards the door or wall of the church, the figure on the Cross, and himself turned towards the Celebrant. The clergy separate, and place themselves on each side of the table, in such a manner that the highest in dignity shall be nearest the Celebrant. The Celebrant places himself opposite the Cross. The Deacon passes to his right, receives his berretta with the usual *oscula*, and assists in turning the leaves of the book, and sustaining the border of his cope, when he makes the signs of the Cross, and when he asperses or incenses. (Mer. ibid. n. 5, 6.)

13. The first Acolyte, having placed the holy water on the table, takes the Missal, which he holds open before the Celebrant; the two other Acolytes place themselves at the right of the Deacon, a little behind him, and the Master of Ceremonies at the left of the Celebrant. (Bauld. ibid. n. 6; Mer. ibid. n. 5.)

14. All being thus in order, the Celebrant says, without singing upon the ferial tone (Nicol. de Bralion, ibid. n. 6), and with hands joined, the *Dominus vobiscum*, with the three prayers given in the Missal for the benediction of the fire, which ought to be done before any other, according to a decree of the Sacred Congregation of Rites, 12 April, 1755: at the end of each Prayer, the clergy respond, *Amen*, upon the same tone. (Bis. lit. S. n. 6, § S; Bauld. ibid.)

15. The Celebrant afterwards says the fourth Prayer,

for the benediction of the grains of incense, which are presented to him by the Acolyte, who holds them up before his breast, on a salver. (Mer. ibid. n. 7.) During this Prayer, the Thurifer puts some of the blessed fire into the thurible (*Rubr. Miss.* ut in die), and returns to his place.

16. The Prayer concluded, the first Acolyte closes the book, replaces it on the table, takes the holy water, and returns near the other Acolytes. The Celebrant puts incense into the thurible, *more solito,* and blesses it, saying, *Ab illo benedicaris,* &c. Afterwards, the Deacon having taken the aspersory, gives it with the usual *oscula* to the Celebrant, who then asperses the five grains of incense, and afterwards the fire, with three swings, saying, *Asperges me*, without singing, and without the Psalm; he then incenses in the same manner as he aspersed, *nihil dicens.* (*Rubr.* ibid.; Mer. ibid. n. 11.)

17. After the Celebrant has incensed the fire and the five grains of incense, the first Acolyte places the holy water and aspersory on the table, and with a match lights the taper from the new fire; the second, having also placed on the table the salver which contains the grains of incense, assists the Deacon to divest himself of the purple vestments, and to put on the white ones: he also puts the maniple on the Subdeacon. (*Cærem. Epis.* lib. ii. cap. xxviii. n. 1.) This done, he retakes the grains of incense, and returns to the right of the Thurifer.

18. The Deacon, vested in white, places himself at the right of the Celebrant, and again presents incense with the usual *oscula;* the incense is blessed for the Procession, and for the incensing at the *Exultet.* (*Cærem. Epis.* ibid. cap. xxvii. n. 3; Bis. ibid. n. 9; Bauld. ibid. n. 10; Mer. ibid. n. 13.) Afterwards, he takes the reed in both hands, and at a signal from the Master of Ceremonies, the Procession moves forward in the following order:—

19. The Thurifer walks first, lightly swinging his thurible: the second Acolyte is at his right, bearing the grains of incense. The Subdeacon with the Cross, follows; and then the clergy, two and two; next, the Deacon carrying the reed, and having at his left the first Acolyte, provided with the lighted taper; lastly, the Celebrant (*Rubr.*

ibid.), with hands joined, having near him the Master of Ceremonies. All should be uncovered, with the exception of the Celebrant. (Gav. part iv. tit. x. in *Rubr*. v. lit. N. O. P. Q.; Mer. ibid. n. 16, 17, 18, 19; Bauld. ibid. n. 11.)

20. During the progress of the procession, a Clerk will carry the berretta and purple vestments of the Deacon to the bench of the sacred Ministers: he will convey also the other things to the sacristy. (Bis. ibid. n. 9; Bauld. ibid. n. 11; Mer. ibid. n. 19.)

21. When the Celebrant has entered the church, the second Master of Ceremonies arrests the progress of the clergy, and the Deacon lowers a little the reed towards the first Acolyte, who lights one of the three branches; then the Deacon raises the reed, and kneels on one knee, which the rest of the clergy do also, except the Subdeacon, who carries the Cross (*Rubr*. ibid.), the Celebrant having first uncovered. Then the Deacon sings, *Lumen Christi* (*Rubr*. ibid.), upon a pitch which will allow it to be sung twice more upon higher tones; the clergy respond *Deo gratias*. This done, all rise, and the procession proceeds: the same ceremony is repeated in the middle of the church, and before the steps of the Altar. (*Rubr*. ibid.; *Cærem. Epis*. ibid. n. 7; Cast. lib. iii. sect. vii. cap. iii. n. 3.)

22. The choir having for the third time answered *Deo gratias*, all go to their places. (Mer. ibid. n. 20.) Having arrived at the Altar, the Thurifer retires to the Gospel corner; the Acolyte, who carries the grains of incense, to the Epistle corner; and the Subdeacon, who carries the Cross, places himself at the right of the Thurifer. The first Acolyte, having extinguished the taper, takes the reed from the Deacon, and places himself at the left of the second Acolyte; the Deacon retires a little towards the side of the Gospel, turns himself by his right, and allows the Celebrant to pass, who ascends the predella, kisses the centre of the Altar, and retires *in cornu Epistolæ*. (*Rubr*. ibid.; Mer. ibid.)

Article III.—*From the Exultet to the Preface.*

23. The Celebrant having arrived *in cornu Epistolæ*,

remains turned towards the Altar. Then the Deacon having received the Missal from the second Master of Ceremonies, kneels on the edge of the predella, and without saying the *Munda cor meum*, asks the benediction, *more solito*, from the Celebrant, who gives it, saying, *Dominus sit in corde tuo*, &c. In lieu, however, of *Evangelium suum*, he says, *Suum Paschale præconium*. (*Rubr. Miss* ut in die.) He makes the sign of the Cross over him as usual, but without giving him his hand to kiss. (*Cærem. Epis.* lib. ii. cap. xxvii. n. 9; Mer. part iv. tit. x. n. 20.)

24. The Deacon, after having received the benediction, descends *in plano*, between the Subdeacon having the Cross, and the Acolyte having the reed. He genuflects with the Clerks who are there, excepting, however, the Subdeacon, and the Acolyte having the reed. Having saluted the choir, they go one behind the other to the place prepared at the Gospel corner, where they place themselves in this order:—the Deacon is in the middle, having at his right the Subdeacon (who turns the figure on the Cross towards the Celebrant) and the Thurifer; and at his left, the Acolyte who carries the reed, together with him who bears the grains of incense; the second Master of Ceremonies stands behind the Deacon, as at the Gospel; all are turned the same way as the Deacon. (*Rubr.* ibid.; *Cærem. Epis.* ibid. n. 10; Bauld. part iv. cap. xi. art. iii. n. 3; Gav. part iv. tit. x. in *Rubr.* vi. lit. S.; Mer. ibid. n. 21.)

25. Having arrived at the lectern, and being placed as above, the Deacon opens the Missal, places it upon the lectern, and, without any sign of the Cross, or *Dominus vobiscum*, incenses it as at the Gospel (Mer. ibid. n. 22); and sings the *Exultet*, with hands joined. During the singing of it, all the clergy stand, and the Celebrant remains turned towards the Deacon. (Cast. lib. iii. sect. viii. cap. ii. n. 3.) The Thurifer retires with the thurible.

26. After the Deacon has said these words, *Curvat imperia*, he rests; the choir sit, not however the Celebrant. (Paris. de Grassis, lib. ii. cap. 48.) The Acolyte who carries the grains of incense, and the Master of Ceremonies, approach the Deacon, who goes with them to put the grains in the Paschal candle, held by a Clerk: he

places them in the form of a Cross (*Rubr.* ibid.) in this order:
  1
4 2 5.
  3
This done, all three return to their places. The Acolyte places the salver which contained the grains of incense on the credence, and takes the extinguished taper. The choir rise. (Mer. ibid. n. 24.)

27. The Deacon having returned to the Missal, continues the *Exultet;* and when he has sung these words, *Rutilans ignis accendit,* the choir again sit (Bauld. ib. n. 5; *Mem. Rit. de Sabb. Sanct.* cap. ii. § 3; De Præconio, n. 9); and the Deacon, accompanied by the Clerk who holds the reed, goes to light the Paschal candle with one of the branches of the triple candle (*Rubr.* ibid.); he afterwards returns, continues the singing, and the choir stand.

28. The Acolyte who holds the reed, places it upon the stand which has been prepared near the Altar: he then places the Paschal candle on its candelabrum, in such a manner that the Cross may be turned towards the Celebrant. (*Cærem. Epis.* ibid. n. 10.)

29. The Deacon having sung the words, *Apis mater eduxit,* rests a little; then, the first Acolyte, having lighted his taper from one of the three branches, or from the Paschal candle, proceeds to light the lamps of the choir, and the Deacon resumes his singing until the end, observing to incline the head at the name of the Supreme Pontiff. The Holy See being vacant, he will omit the words, *Una cum beatissimo Papa nostro,* &c.[1] (Mer. ibid. n. 27.)

30. The *Exultet* finished, the choir sit. The book is not carried to the Celebrant to be kissed, nor is he incensed. The Subdeacon lays aside the Cross; the Deacon closes the Missal (which he leaves on the lectern); and both, with hands joined, make a genuflection in the centre, and go to the bench. The Celebrant having gone at the same time, with the assistance of the Subdeacon, divests himself of the

[1] It is also usual to leave out the whole of the last sentence, beginning *Respice etiam ad devotissimum Imperatorem,* &c. See the prescription of the Missal.

cope, and takes the purple maniple and chasuble, *nihil dicens.*

31. The Deacon, assisted by the first Acolyte, takes off his white vestments, and vests in purple (*Rubr.* ibid.); afterwards, the three sacred Ministers go, *per breviorem,* to place themselves *in cornu Epistolæ,* in the same manner as for the Introit of the Mass. The second Master of Ceremonies prepares an uncovered lectern, with the Missal upon it, in the middle of the choir. (*Cærem. Epis.* ibid. n. 5.)

ARTICLE IV.—*From the Preface to the commencement of Mass.*

32. The sacred Ministers being *in cornu Epistolæ,* the second Master of Ceremonies proceeds to invite him who is to sing the first Prophecy. He does this in the manner we have given in chapter viii. n. 8, for the Tenebræ offices, except, that before leaving the centre, the Master of Ceremonies, and he who has sung the Prophecy, when there is no Tract, wait until the Deacon has said the *Flectamus genua:* and then all, with the exception of the Celebrant, genuflect on one knee, and rise at the *Levate.* Whilst the Celebrant sings the Prayer, the second Master of Ceremonies proceeds to conduct him who is to sing the second Prophecy, and so of the rest which follow.

33. The Celebrant recites the Prophecies *submissa voce.* During the singing of them, the choir sit; all rise for the Prayers, which the Celebrant sings upon the ferial tone, and with extended hands (*Cærem. Epis.* lib. ii. cap. xxvii. n. 5), his Ministers being stationed one behind the other. (Bis. lit. P. n. 143, § 2; Gav. part iv. tit. x. in *Rubr.* xiii. n. 17.) At the proper time, the Deacon says *Flectamus genua,* and the Subdeacon *Levate,* as yesterday. The Prayers finished, they place themselves as during the Introit.

34. When the Prophecies and Prayers are terminated, the second Master of Ceremonies removes the lectern and Missal from the middle of the choir, and places three purple cushions, at equal distances, upon the edge of the predella.[1]

[1] For the benediction of the font, we have given a supplementary article at the end of the present chapter.

In the mean time, the Celebrant and his Ministers proceed *per breviorem* to the bench, to divest themselves of their chasubles only (Cast. lib. iii. § viii. cap. v. n. 1; Bauld. part ii. cap. xi. art. v. n. 13; Mer. part iv. tit. x. n. 44); then, after having saluted the choir, they advance to the middle, make the proper reverence to the Cross, and prostrate themselves upon the steps as yesterday: meanwhile the choir kneel down (see chap. xi. art. ii. n. 9). During this time, an Acolyte carries the chasuble to the sacristy. (Mer. ibid.)

35. Whilst the sacred Ministers are prostrated, the Litanies are sung under the double rite—that is to say, that from the commencement to the end, the clergy repeat the same invocations as the Cantors. (*Rubr. Miss.* ut in die.) The Acolytes, as well as the Master of Ceremonies, remain kneeling near the steps of the Altar, but do not prostrate themselves. (Bis. lit. S. n. 6, § 15; Bauld. ibid. n. 4.) At the proper time, the Master of Ceremonies takes the berrettas from the bench.

36. The Cantors, at the *Peccatores*, sing slower, in order to give time conveniently to prepare the things necessary for Mass. (Mer. ibid. n. 46.) The sacred Ministers and the Acolytes rise at the signal of the Master of Ceremonies.

The Celebrant makes a profound reverence to the Cross, but all the others a genuflection. Having made the usual salutations to the choir, they proceed with joined hands to the sacristy; the Acolytes walk first, and after them the sacred Ministers *unus post alium.* The sacred Ministers having left the choir, put on their berrettas (Mer. ibid.); in the sacristy, they change the purple for white vestments. (De Brail. part iii. cap. i. n. 15.)

37. The sacred Ministers having departed, Clerks appointed remove the three cushions and the purple antependium, which latter they replace by a white one, if it has not been previously arranged underneath. They also change the veil of the Tabernacle. They place a carpet on the predella of the Altar, remove the purple veil which covered the things on the credence; and uncover the bench of the sacred Ministers, if it was covered with purple;

or, if it have been left uncovered, they put on a suitable cloth. They light the candles of the Altar, and uncover all the pictures of the church. (Bauld. ibid. n. 6; Bis. ibid. § 17; Mer. ibid. n. 47.) The Acolytes light their candles in the sacristy, and the Thurifer, at the proper time, prepares his thurible.

ARTICLE V.—*From the commencement of Mass to the conclusion of the Function.*

38. The Cantors, having arrived at the *Agnus Dei*, a little sooner or later, according as the sacristy is more or less distant, the sacred Ministers, preceded by the Acolytes carrying their candles, return to the Altar, so as to arrive in the choir at the end of *Christe, exaudi nos*. This over, all rise, and the singers sing the *Kyrie*, which ordinarily follows the Litanies. They sing it solemnly at the time the sacred Ministers enter the choir, since it stands in lieu of the Introit for the Mass of this day; and, according to a decree of the Sacred Congregation of Rites (April 14, 1753), the singers ought not to commence the Introit before the sacred Ministers are in choir. The Ministers, having made the usual salutations to the choir, and the Celebrant a profound inclination to the Cross, whilst his ministers genuflect, the Mass is begun.

39. The Mass of this day, until the Communion of the Priest inclusively, is said as usual, with the exception of the following particulars:—The Psalm, *Judica*, with the *Gloria Patri* (*Rubr. Miss.* ut in die), is resumed to-day. There is no Introit; but, the incensing finished, the Celebrant says the *Kyrie*, alternately with his Ministers, *more solito*. (*Rubr.* ibid.)

40. As soon as the Celebrant has finished the intonation of the *Gloria*, and not before, the first Acolyte rings the Sanctuary bell (*Rubr.* ibid.), and some other person that of the sacristy during the whole time that the Celebrant recites the Hymn with his Ministers. The organ is played, as at other Masses. (Mer. part iv. tit. x. n. 55.)

41. After the Epistle, the Celebrant, having given the benediction to the Subdeacon, thrice sings *Alleluia*, raising the voice at each time. The choir repeat each in the same

tone. (*Rubr.* ibid.) During this time, the Deacon and Subdeacon are placed as at the Introit. When the Celebrant has finished reading the Tract, he goes to say the Gospel, *more solito.*

42. The Acolytes assist at the Gospel without their candles. (*Rubr.* ibid.) The *Credo* is not said, nor the Offertory. (*Rubr.* ibid.) Nevertheless the Priest, after the Gospel, says *Dominus vobiscum* and *Oremus,* as usual. The *Agnus Dei* is not said, and the *Pax* is not given.

43. After the Celebrant has placed the Particle in the chalice, the Deacon covers it, and passes to the other side; at the same time, the Subdeacon goes to the right of the Celebrant, to uncover the chalice, to minister the purification of the chalice, and the ablution, *more solito.* (Mer. ibid. n. 59.)

44. At this Mass, Holy Communion may be given to the faithful, and, in parish churches, it may serve to satisfy the Paschal precept, as the Sacred Congregation of Rites has decided, March 22, 1806. Should Holy Communion be given, the Ministers change sides, the Subdeacon passes to the left of the Celebrant, and all is done as on Holy Thursday. (See page 231.)

45. After the Communion of the Priest, the Thurifer proceeds to prepare the thurible; the singers, in place of the *Communio,* sing the antiphon *Alleluia;* afterwards, *Laudate Dominum omnes gentes,* &c., and again the antiphon. (*Rubr.* ibid.)

46. The Celebrant, having taken the ablutions, goes *in cornu Epistolæ,* where he recites the antiphon and psalm, *submissa voce,* with his Ministers, who are placed as at the Introit. (Bauld. part iv. cap. xi. art. v. n. 17; Gav. part iv. tit. x. in *Rubr.* xi. lit. P.; Mer. ibid. n. 60.) The choir having repeated the antiphon *Alleluia,* the Celebrant intones that commencing *Vespere autem,* &c. (*Rubr.* ibid.), which he continues *submissa voce* with his Ministers, whilst the choir sing it. (Bauld.; Mer. ibid.)

47. When the Cantors intone the *Magnificat,* the Celebrant makes the sign of the Cross conjointly with his Ministers, and goes to the middle of the Altar; the Subdeacon places himself at his left, and the Deacon at his

right. Incense is blessed in the usual manner (Bauld. ibid. n. 18.; Mer. ibid. n. 56), and the Celebrant incenses the Altar, as at Vespers on other feasts, *more solito*. (*Rubr.* ibid.)

48. The Deacon having incensed the Celebrant, incenses the choir, *more solito*. During this time, the Celebrant and the Subdeacon remain at the Altar, placed as at the Introit, until the choir has repeated the antiphon of the *Magnificat*. (Bis. lit. M. n. 25, § 4.) The choir being incensed, the Deacon returns to incense the Subdeacon, who, upon the step where he is found, turns himself towards him without turning his back to the Celebrant. The Deacon having consigned the thurible to the Thurifer, goes up near to the Celebrant, as for the Introit, and is incensed in the same place, turning himself towards the Thurifer; the Acolytes and the people are then incensed *more solito*. The Thurifer carries the thurible to the sacristy, and returns to the sanctuary. (Mer. ibid. n. 62; Bis. ibid. § 1; Bauld. ibid. n. 18, 19.)

49. The choir having repeated the antiphon *Vespere autem*, the Celebrant goes to the middle of the Altar, with his Ministers, who place themselves *unus post alium*. He kisses the Altar, says *Dominus vobiscum*, and continues the remainder of the Mass, as usual. (Mer. ibid. n. 63.) The Deacon adds, *Alleluia, Alleluia*, to the *Ite missa est*. (*Rubr*. ibid.)

Note 1.—It is as well to remark, that the Rubric for this day prescribes the manner of procuring the new fire to be blessed in these terms. *Interim excutitur ignis de lapide foris Ecclesiam, et ex eo accenduntur carbones*. Consequently, it would be directly contrary to this injunction to obtain it by any other means, especially as the first Prayer of the Benediction supposes it to be procured in the manner given by the Rubric.

Note 2.—Those who are privileged to say a private Mass on this day, should commence it, as is customary, by omitting the Prophecies and the Litanies, as the Sacred Congregation has decreed, July 28 and 31, 1821.

50. The Celebrant having said *Aufer a nobis*, &c., kisses

the Altar, and, without going to the Missal, continues the Mass, as prescribed.

Note.—If it is the custom, the Paschal candle may be lighted at all ceremonies, and at all divine offices, during Paschal time. (*Sac. Cong. of Rites*, May 10, 1607.)

Supplementary Article.—*The Benediction of the Font.*

1. If the church is parochial, and has a font, the water should be removed eight days before Easter, and reserved in the sacristy to be used only in cases of necessity. The font should be cleansed and filled with pure water. It may be adorned with flowers. Sweet smelling herbs and flowers may be spread upon the pavement of the Baptistry.

2. Near the baptistry there should be a Credence, containing:—Missal, covered with purple, violet-stole, the holy chrism and oil of catechumens, ewer of water, basin, towel, bread and lemon, sponge or rough cloth for wiping outside of font, linen cloth to dry the Paschal candle, empty holy-water vase, aspersory, and a vessel to take holy-water from the font. Near at hand, there should be a larger vessel to contain blessed water for the use of the church and faithful. The lid of the font will be removed.

3. If Baptism is to be administered, all that is necessary should be prepared on another credence, near at hand, and in addition a white cope for the Celebrant. Near the font there should be a Minister's bench, and if space permit, benches for the clergy: also a lectern if required.

4. If there are any adults or children to be baptised, the exorcisms are performed (during the singing of the Prophecies) by a Priest in violet stole and cotta, assisted by two Clerks. Towards the end of the last Prophecy, the Acolytes' candles are lighted, and a Clerk takes the Paschal candle. The Ministers lay aside their maniples, and the Celebrant is vested in purple cope at the bench, the clergy in choir meanwhile sitting down.

5. The procession moves forward in the following order: —A Clerk holding high the Paschal candle is in advance

of the Cross and Acolytes, who are followed by the choir of singers, singing the Tract *Sicut Cervus*, &c. The Clergy, Canons, and the Celebrant between his Ministers wearing their berrettas, then follow in due order.

6. The Cross-bearer and Acolytes stand near the baptistry, to the right; the Clergy form two lines; and the Sacred Ministers stand outside the entrance. The Missal is brought to the Celebrant; and the berrettas are placed upon the bench. When the Celebrant has sung the first prayer, as many as can conveniently do so enter the baptistry. The Celebrant having also entered sings the next prayer, and continues to sing the benediction in form of preface with the ceremonies given at length in the Missal, which is held by a Clerk, or may be placed upon a lectern. When the Celebrant has scattered the water, the Master of Ceremonies will dry the outside of the font; and, when the Paschal candle has been withdrawn from the water, the Clerk who receives it, will dry it with the fine linen cloth.

Having finished the preface, the Celebrant and his Ministers leave the font, and take their seats on the bench prepared. The Priest highest in dignity present, or the Parochus, now takes a violet stole over his cotta or other choir dress; and a Clerk pours some water from the font into the Holy water vase. They proceed to before the bench and salute the Celebrant and Ministers, who rise and return the salutation. The Priest or Parochus presents the aspersory with the Holy water to the Celebrant, who signs himself and then asperses the Priest or Parochus, and to his Ministers on either side, who also sign themselves. The Celebrant returns the aspersory, and sits with his Ministers.

The Priest or Parochus then asperses the clergy, in the same manner as before High Mass on Sundays, and afterwards goes round the church to asperse the people. This over, he returns to the baptistry, salutes the Celebrant, takes off the purple stole, and retires to his place; meanwhile the Sacristan will have taken from the font sufficient water for the church doors, for the blessing of the houses, for the asperges of to-morrow, and for the use of the faithful.

The Celebrant rises, and saluting the clergy, approaches the font where he concludes the blessing of the Baptismal water by pouring in the oil of catechumeus and holy chrism, as the Missal prescribes.

Baptism is now administered, if necessary for this occasion, the Celebrant being vested in white cope if the exorcisms have been already performed. He begins with the questions *N. Credis in Deum* for infants; and, *Quid vocaris* for adults. After Baptism the Celebrant resumes his purple cope (having in any case washed his hands), and the procession returns to the Sanctuary, where the Celebrant and Ministers lay aside their sacred vestments at the Bench. The Litanies are then sung as at No. 34, page 277.

CHAPTER XIV.

HOLY SATURDAY IN SMALL CHURCHES.

ARTICLE I.—*Preparations.*

1. *Outside the principal door of the Church* :—1st, a small table covered with a linen cloth, and on it the following: —a Missal and stand; a silver salver, containing the five grains of incense; the thurible and boat, with incense; the holy water and aspersory; a white maniple, stole, and dalmatic; a lantern[1] and a candle; 2nd, near the table, a small grate, furnished with charcoal, ready to be lighted with the new fire; 3rd, the small tongs; 4th, the cane prepared with the triple candle.

2. *At the High Altar*, which should be adorned as for a solemn feast:—1st, a Cross and candlesticks; 2nd, two antependia, a white one being placed underneath one of purple; 3rd, a wooden stand, or a marble base on the Gospel side to place the cane in; 4th, a lectern, at which

[1] The lantern will be used, lest the violence of the wind should endanger the light of the taper.

the *Exultet* will be sung; 5th, the candle which is to be blessed, fixed in a candlestick on the Gospel side, with the wick so prepared that it may easily ignite. The candle will be pierced in five holes, in the form of a Cross; 6th, the lamps will also be prepared.

3. *On the Credence of the High Altar:*—1st, a white linen cloth extended; 2nd, the Missal for the *Exultet,* and for the Mass; 3rd, the chalice with its ornaments of white; 4th, the plate with the cruets of wine and water, and the towel.

4. *In the Sacristy:*—1st, four cottas for the Clerks, an amice, alb, girdle, with purple stole, maniple, chasuble, and cope; 2nd, a white stole, maniple, and chasuble; 3rd, the white humeral veil; 4th, the candles for the removal of the ciborium.

5. *In the Baptistry, if there be one:*—1st, a small table, covered with a white linen cloth; 2nd, two towels; 3rd, the holy-water vase and aspersory; 4th, the vessels with which to take the water out of the font; 5th, the holy chrism and oil of catechumens; 6th, the basin and ewer of water, with crumb of bread, for washing the hands; 7th, the cotton with which to dry the oil on the hands.

6. *For baptism, if it is to be administered:*—1st, the Roman ritual; 2nd, a vessel with salt; 3rd, the vases of oil of catechumens and chrism, with a portion of cotton; 4th, the white stole and cope; 5th, the napkin, to wipe the head of the baptised; 6th, a second, to serve as a white garment; 7th, the candle required in the ceremonies.

ARTICLE II.—*From the commencement of the Office to the Blessing of the Candle.*

1. New fire is produced from a flint, and the charcoal is lighted from it in the little grate outside the church.

2. In due time, four Clerks vest in cotta in the sacristy, and prepare all things, each in its proper place.

3. The sign being given with the rattle, the Celebrant washes his hands, and puts on, over the cotta,[1] the amice, alb, girdle, stole, and chasuble of purple colour.

[1] Such is the case, although custom has long existed to the contrary.

4. All proceed to the principal door of the church in the following order:—the first Clerk, having his hands joined; the third Clerk, with the processional cross; and the Celebrant, between the second and fourth Clerk.

5. Having departed from the church, the Clerk who has the Cross places himself at the threshold, and turns his back to the church, and the front of the Cross towards the Celebrant.

6. The Celebrant remains before the little table placed between himself and the Cross.

7. Standing in the same place, and having the Missal on a book-stand before him, he blesses the fire, reciting the three Prayers; and afterwards the grains of incense, with one Prayer.

8. Whilst the Celebrant blesses the incense, the first Clerk takes some of the newly-blessed fire with the tongs, and puts it into the thurible.

9. The Celebrant puts incense in the thurible, and blesses it, the Clerks observing to give the usual kisses. He then thrice asperses the fire and grains of incense, saying the antiphon, *Asperges me*, &c., and afterwards thrice incenses them.

10. The Thurifer having received the thurible, again puts blessed fire into it.

11. The Celebrant, being divested of the purple chasuble and stole, takes the white maniple, the white stole on his left shoulder *more Diaconorum*, and the white dalmatic.

12. In the mean time, the second Clerk lights a candle with the new fire, and puts it in the lantern,[1] and the fourth takes the salver with the grains of incense.

13. The Celebrant again puts incense in the thurible, blesses it, and afterwards takes the cane.

14. They proceed to the benediction of the candle in the following order:—a Clerk with the grains of incense on the left, and the Thurifer on the right; the third Clerk having the Cross; lastly, the Celebrant with the cane, having the second Clerk with the lantern on his left.

15. The Clerks who carry the grains, the thurible, and

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[1] The lantern need only be used when necessary on account of the wind.

the Cross enter the church, and stop when the Celebrant himself will have entered.

16. The Celebrant having entered the church, lowers the cane, aided by the second Clerk, and lights one of the three candles from the lantern; he then kneels down, and with him all who assist, with the exception of him who carries the Cross. The Celebrant, kneeling, says in a clear voice, *Lumen Christi*, and then rises; all the Clerks, rising with him, answer, *Deo gratias*. They proceed to the middle of the church, where the Celebrant lights the second candle with the same ceremonies, save that they use a higher tone of voice. Lastly, they advance towards the steps of the Altar, where the third candle is lighted, and the ceremony repeated, but with the exception that they use a yet higher tone of voice.

ARTICLE III.—*The Blessing of the Candle.*

1. The Clerks having for the third time answered *Deo gratias*, all rise and form a line with the Celebrant, who stands in the middle of them before the Altar.

2. The second Clerk having withdrawn, places the lantern on the credence, takes the Missal for the *Exultet*, and gives it to the Celebrant, from whom he receives the cane.

3. The Celebrant holding the Missal, kneels on the lowest step of the Altar, and omitting the *Munda cor meum*, says only *Jube Domine benedicere, Dominus sit in corde meo et in labiis meis, ut digne et competenter annunciem suum Paschale Præconium. Amen.*

4. He then rises, and all having genuflected at the Altar, go to the book-stand prepared *in plano* for the *Exultet*, in the following order:—first, the Thurifer, at the left of the fourth Clerk, who carries the grains of incense; the third Clerk with the Cross, and at his left the second Clerk with the cane; and lastly, the Celebrant with the Missal.

5. Having arrived at the lectern, they place themselves near it, in a straight line, turning their faces in the same direction as the Celebrant, thus:—the Celebrant will be before the lectern; the Cross-bearer at the right of the Celebrant; the Thurifer at the right of the Cross-bearer; the Clerk, with the cane, at the left of the Celebrant; and

the Clerk, with the grains of incense, at the left of him who carries the cane.[1]

6. The Celebrant having received the thurible, incenses the book, and commences the *Exultet* in a clear and loud voice.

7. At the words *Curvat imperia*, he fixes the grains of incense in the candle in the following manner:

1
4 2 5.
3

8. The fourth Clerk places the salver, which held the grains of incense, on the credence, takes a cane furnished with taper, and returns to his former place, at the left of the Clerk, who holds the triple candle. (Bauld. part iv. cap. xi. art. iii. n. 7.)

9. At the words *Rutilans ignis accendit*, the Celebrant lights the Paschal candle with the triple candle.

10. At the words *Apis mater eduxit*, he pauses until the fourth Clerk has lighted the lamp with his taper.

11. Having finished the *Exultet*, the Celebrant closes the Missal; the second Clerk fixes the cane in the stand already prepared for it at the Gospel side; and the third carries the Cross to its place on the Epistle side.

12. Then the Celebrant, preceded by the Thurifer—who has the Clerk who held the grains of incense on his left,—as also by the second and third Clerks, having genuflected at the Altar, returns to the sacristy.

13. Having laid aside the white vestments, he receives a purple maniple, stole, and chasuble.

Article IV.—*The Prophecies.*

1. The Celebrant, vested in purple, preceded by the Clerks, returns to the Altar.

2. Having made a reverence to the Cross, he ascends to the Altar, kisses it in the centre, and passes to the Epistle corner.

3. He then reads, in a loud voice, the twelve Prophecies, with the Tracts and Prayers. He genuflects with the others, before each Prayer (the last excepted), when he

[1] Merati thinks they should face the people, so as to have the corner of the Gospel on their left (part iv. tit. x. art. lxix. § 3).

says, *Flectamus genua.* The second Clerk rising, says, *Levate.*

4. The Prayers over, the Celebrant, having in the same place made a reverence to the Cross, descends *in plano* to the seat on the Epistle side, where he puts off the chasuble and maniple.

5. If there be a baptismal font in the church, the Celebrant puts on a purple cope, and sits. If, however, there be no font, having laid aside the chasuble, he proceeds to the Altar to say the Litanies, as we shall presently give in art. vi.

ARTICLE V.—*The Blessing of the Font.*

1. Whilst the Celebrant sits, the first Clerk takes the lighted Paschal candle, and advances before the Altar.

2. The third Clerk takes the Cross, and proceeds also before the Altar.

3. The other two Clerks place themselves on each side of the Celebrant.

4. The Celebrant rising, commences, with a loud voice, the Tract, *Sicut cervus,* &c., which he will continue to repeat slowly with the Clerks.[1]

5. Then all make a proper reverence to the Altar, and proceed to the font in the following order:—The Clerk with the candle; the Cross-bearer; the Celebrant, with head covered, reciting the Tract, with the two Clerks at his sides.

Sicut cervus desiderat ad fontes aquarum: * ita desiderat anima mea ad te, Deus.

Sitivit anima mea ad Deum vivum: * quando veniam, et apparebo ante faciem Dei.

Fuerunt mihi lacrymæ meæ panes die ac nocte, * dum dicitur mihi per singulos dies: Ubi est Deus tuus?

6. Before entering within the inclosure of the font, all remain whilst the Celebrant, having his face turned towards the Cross, says at the termination of the Tract, *Dominus vobiscum,* and the Prayer *Omnipotens:* the fourth Clerk sustains the book.

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[1] Unless, indeed, there be singers to sing it.

7. The Clerks who carry the candle and the Cross, now enter within the baptistry, if the space permit it. They remain standing before the Celebrant.

8. The Celebrant approaches the font, and with hands joined, says the second prayer, and the Preface as in the Missal.

9. During the Preface, he should attend to the prescription of the Rubrics, each in its proper place.

10. The Preface over, the second Clerk puts some of the water from the font into the holy-water vase.

11. The Celebrant having taken the aspersory, already dipped in the font, sprinkles himself, and those around him. Then, being between the Clerks, he asperses all that are in the church, and returns to the font.

12. Some of the blessed water is taken out to fill the stoups of the church, for the blessing of the houses and food, and for the aspersion to be made on Easter-day.[1]

13. The Celebrant having returned to the font, continues as in the Missal.

14. The blessing of the font over, the Celebrant cleanses his hands with cotton and crumb of bread, and then washes and dries them. Should there be infants, he will now proceed to baptise them solemnly, according to the rites given in the Roman Ritual.

Article VI.—*The Litanies, Mass, and Vespers.*

1. The Celebrant, between the two Clerks, and preceded by those who carry the candle and Cross, returns to the Altar.

2. The candle is placed on its proper candlestick, and the Cross on the Epistle side.

3. The Celebrant, standing before the Altar, puts off the cope only, and kneeling, together with the others, recites the Litanies from a Missal, placed on a bench before him.

4. The Clerks respond by repeating each invocation made by the Celebrant.

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[1] The ordinary stoups of the church will scarcely be sufficient; it will therefore be prudent to prepare other vessels.

5. At the verse *Peccatores*, the purple antependium is removed from the Altar, the candles are lighted, and vases of flowers placed between the candlesticks.

6. The Celebrant continues the Litanies to the words, *Christe, exaudi nos*, inclusively.

7. He then rises, and, preceded by the Clerks, retires to the sacristy, where having put off the purple stole, he vests in white maniple, stole, and chasuble.

8. Accompanied by the Clerks, he returns to the Altar, and commences the Mass, *more solito*, saying the Psalm, *Judica me* and the *Gloria Patri.*

9. He ascends the Altar, and having finished the prayer *Aufer a nobis*, immediately says *Kyrie eleison*, there being no Introit.

10. At the *Gloria in excelsis* the bells are rung, provided, however, those of the cathedral have been first sounded.

11. After the Epistle, the Celebrant thrice says, *Alleluia*, raising his voice a little each time: the Clerks repeat it after him, each time in the same tone. The Celebrant then proceeds with the verse and Tract.

12. The *Credo* is not said, nor after the *Dominus vobiscum* is any Offertory read. The *Agnus Dei* is omitted, and the *Pax* not given.

13. Instead of the *Communio*, Vespers are said, as in the Missal, viz.:—

14. The Celebrant, *in cornu Epistolæ*, says the antiphon, *Alleluia*, &c., and continues, with the Clerks, the Psalm, *Laudate Dominum*, and again the antiphon.

15. He then intones the antiphon, *Vespere autem*, &c., with the *Magnificat.*

16. Having again repeated the antiphon, *Vespere autem*, the Celebrant goes to the middle of the Altar, kisses it, and having turned to the people and said *Dominus vobiscum*, goes to the Epistle corner, and says the prayer as usual.

17. At the *Ite missa est*, he adds, *Alleluia, Alleluia.*

18. Having finished the Gospel of St. John, the Celebrant retires to the sacristy, and unvests as usual.

ARTICLE VII.—*The bringing back of the Ciborium to the usual place of Repose.*

1. The Celebrant vests in cotta and white stole. Preceded by two Clerks with lighted torches, and by another with the burse containing a corporal and the humeral veil, he proceeds to the chapel where the ciborium containing the Sacred Particles has been preserved.[1]

2. Having made the proper genuflections, he takes the ciborium in his hands, covered with the veil, and carries it to the Tabernacle, where the Most Holy Sacrament usually reposes.

3. He retires to the sacristy, where having unvested, he recites the antiphon, *Trium puerorum*, &c., with the *Alleluia*, as well as the Canticle, Psalm, and Prayers of the Thanksgiving.

4. In the mean time the Clerks extinguish the candles on the Altar.

5. The three candles on the cane are extinguished, and the stand taken away.

6. The Paschal candle is also extinguished, but left on its candlestick, as it may be lighted at the Masses of all Sundays,[2] and of the Feasts of Precept of our Lord, or of the Saints, until the Gospel of the Ascension of our Lord, inclusively; which being said, it is extinguished, and when the Mass is finished, taken from the candlestick and preserved, that it may be used on the Vigil of Pentecost, at the blessing of the font.

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[1] Should the Celebrant not be assisted by Clerics, he may carry the burse himself.

[2] It may also be lighted during Vespers. (*S. R. C.* 10 Maii, 1607.)

PART V.

THE EPISCOPAL OFFICES ON CERTAIN GREATER DAYS OF THE YEAR.

CHAPTER I.

THE FEAST OF THE PURIFICATION.

Article I.—*Preparations.*

1. *In the sacristy,* the vestments for the Ministers of the Mass; a folded chasuble for the Subdeacon who carries the Cross in the procession; and where the custom exists, four copes for the Clerks of the book, bugia, mitre, and crosier.

2. *At the High Altar,* the usual Episcopal vestments covered with a purple veil. At the Gospel side, the gold mitre, and, near at hand, the crosier.

3. *At the credence,* the chalice, cruets, &c., for Mass; jug of water, basin, and towels; linen gremial veil; one Missal with purple cover, and another with white; the canon, and book of Epistle and Gospel; bugia; guard for the Bishop's candle, white cope, stole, morse, and precious mitre; silver plate for the zucchetto; and a violet humeral veil for the lay dignitary who may wash the Bishop's hands. In the usual place, the processional Cross, Holy water, thurible, incense-boat, and fire with tongs.

4. *The throne and its canopy* of white, the back and seat veiled with violet. On the left a credence with the candles to be blessed, all covered with violet; and near at hand a white cushion for the *Et Incarnatus.* In the centre of the sanctuary a faldstool (purple over white) for the Bishop.

5. *At the Canon's stalls,* their vestments, viz.:—violet copes, chasubles and dalmatics; and cope and folded chasubles for the assistants to the throne.

ARTICLE II.—*The Blessing of the Candles and Procession.*

6. After *Tierce,* the canons receive the Bishop *more solito.* The bells ring as he enters the church, but the organ is silent. The Bishop visits the Blessed Sacrament, and prays before the High Altar, meanwhile the Canons vest at their stalls. The Bishop then goes to his throne, is vested by the Assistant Deacons, and sits with his mitre on.

7. The candles are then uncovered, the second Deacon takes off the mitre, and the Bishop rises to recite in a ferial tone the prayers of the Blessing. Towards the conclusion of the fourth prayer, the Assistant Priest goes to the throne and stands near the first Deacon. The Thurifer and Clerk with the Holy water, with proper reverences also approach the throne. The Bishop blesses the incense, and asperses and incenses the candles. He then sits and receives the Mitre from the first Deacon.

8. The Senior Dignitary receives the Bishop's candle and presents it to him with the usual *oscula.* The Bishop consigns the candle to the care of a chaplain who stands with it near the Altar: meanwhile a server will fasten the hand-guard upon it. The Assistant Deacons raise the borders of the cope, and the gremial is sustained on the knees of the Bishop by two Acolytes, one on either side.

The Bishop proceeds to distribute candles to the clergy and others as he may choose. They advance according to their rank, with the usual reverences. All kneel to receive the candles, except the Canons, who incline profoundly; one of the clergy, according to the wish of the Bishop, or the custom of the church, proceeds to distribute candles to the laity of both sexes. During the distribution *Lumen,* &c., is sung.

9. The distribution over, the Assistant Priest goes up to the throne to hold the towel while the Bishop washes his hands, when all but Canons kneel. The gremial is taken away. The singers then begin the antiphon *Exurge Domine,* towards the end of which the Acolytes of the credence, with lighted candles take their station at the foot of the throne. The singing over, the Bishop having

given up the mitre, rises, and sings the prayer. If it be after Septuagesima, and not a Sunday, the first Deacon sings *Flectamus genua*, the second Deacon *Levate.* The Bishop sits, receives the mitre, and blesses incense *more solito.* For this the Assistant Priest comes from his stall to the throne, and then returns to his place to join the other Canons in the procession. Meanwhile the candles of the clergy are lighted. The Bishop's candle is lighted and held by a member of his household, or by a chaplain.

10. All being disposed in order for the procession, the Bishop rises, the first Deacon sings *Procedamus in Pace*, to which the choir answers *In nomine Christi, Amen.* The Bishop inclines to the processional Cross, and sits until it is time for him to advance.

11. The procession passes in the customary route in the following order:—The verger or mace-bearers with their insignia, the Thurifer, the Subdeacon (in folded chasuble) with Cross between the Acolytes, the choir of singers, the Clerics of the Seminary, the clergy and chapter,[1] the Bishop between the Assistant Deacons, holding back the borders of the cope, the train-bearer, the Clerks of the Mitre, crosier, book and bugia, and finally the members of the Bishop's household.

12. The Thurifer, Subdeacon, Singers, Assistant Deacons, and those who follow the Bishop, do not carry candles. The Bishop holds his in his left hand, that he may use the other in blessing the people. Should an Archbishop officiate, his Cross only is carried immediately before the Canons, with the figure turned towards the Prelate.

13. During the Procession, unless it be a Sunday (see note, page 192), the purple ornaments are changed for white ones in the sanctuary, and the Ministers of the Mass, already vested, proceed to sit at their bench accompanied by two servers.

14. The procession having returned to the Altar, the candles are extinguished and the Canons unvest at their

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[1] At the end of each order, three walk together, if the number is uneven.

places. The Bishop meanwhile sits at the faldstool in front of the Altar, and the two junior Canon Deacons stand at his sides while the Assistant Deacons unvest at their places in the choir. The latter then change the Bishop's vestments, if necessary, while the former go to their places to unvest.

15. The Bishop assists at Mass in cope. If the Mass be of the Blessed Virgin, the candles are held lighted at the Gospel, and from the Elevation to the Communion.

16. Should the Bishop wish to celebrate he will commence *Tierce*, and vest as usual. In this case the Canons will also assume Sacred Vestments.

CHAPTER II.

ASH-WEDNESDAY.

Article I.—*Preparations.*

1. *In the sacristy*, the usual vestments for the Mass: a folded chasuble, &c., for the Subdeacon who is to hold the ashes; and, where the custom exists, copes for the Clerks of the Mitre, crosier, book, and bugia.

2. *At the High Altar*, the Bishop's vestments covered with a purple veil. At the Gospel side the gold Mitre, and at the Epistle side a silver dish with the ashes: near at hand the crosier.

3. *At the credence*, the chalice, &c., for Mass; jug of water and basin; dish with bread and lemon; two towels on a salver; violet veil for civil dignitary; embroidered veil of linen for the Bishop; Missal with violet cover; canon, book, and bugia. In the customary place the thurible, incense, fire and tongs.

4. *The throne and its canopy* will be covered with purple and the steps with a purple carpet. Near at hand a faldstool and cushion both of purple.

5. *At the Canon's stalls* their vestments and shallow baskets to hold them, or the choral dresses when not wanted.

ARTICLE II.—*The Blessing of the Ashes*, &c.

6. After *None* the Bishop is conducted into the church, and to the Altar of the Blessed Sacrament as usual; meanwhile the Ministers of the Mass vest, and await his arrival at the High Altar. The bells ring as the Bishop enters, but the organ is silent. The vesting, &c., proceeds as on the Feast of the Purification. (See page 294).

7. The Bishop being vested, the Subdeacon of the Mass, or one of the *Beneficiati* of the church, vested in purple folded chasuble, goes with the proper reverences to the Altar, from whence he takes the vase of ashes, and proceeding with it to the throne, holds it with both hands before the Bishop, until the end of the distribution. He remains kneeling at the right of the Bishop. The Clerks of the book and bugia having approached, the Bishop commences the Benediction as in the Missal. Towards the end of the prayers, the Assistant Priest, Acolyte of the Holy water, and the Thurifer come to the throne. The ashes are aspersed and incensed *more solito*.

8. The Benediction over, the Bishop sits without Mitre or zucchetto, and the Celebrant of the Mass places ashes on his head, saying *Memento homo*, &c. This over, the Bishop receives the Mitre, and the white linen gremial veil, which is held by two Acolytes. The Celebrant, standing inclined, receives ashes, and without kissing the hand of the Bishop, retires to his place. The Canons and clergy receive ashes, each in his own proper order.[1] In the mean time the choir sing *Immutemur, habitu*, &c.

9. The distribution over, the Bishop sitting, washes his hands *more solito*. Then rising without Mitre, he sings the *Dominus vobiscum*, *Oremus*, and prayer; the Acolytes of the credence standing with lighted candles at a convenient distance in front of the throne.

10. Should the Bishop not wish to celebrate, and he should not properly do so to-day, the Canons will take off their sacred vestments and assume their choral dress. The

[1] Of Seniority. *S. C. R.* Sillani recommends that the ashes be distributed to the women, on this occasion, at another Altar, by a Canon in cotta and stole.

Bishop should retain his cope, or wear the cappa, according to circumstances. He will descend to commence the Mass *more solito*. He will kneel at his faldstool during the prayers; at the *Adjuva nos, Deus;* from after he has said the *Sanctus* until the *Per omnia Sæcula*, &c., before the *Pax Domini;* and during the Prayers of the Post-Communion.

11. Should the Bishop celebrate a solemn Mass, he commences *None* after the Prayer at the end of the distribution, and in the mean time receives the buskins and sandals. *None* over, the Bishop washes his hands, as at the end of *Tierce* at other Masses. He is vested by the Deacon and Subdeacon, *more solito*. Before the first prayer in the Mass, the Bishop does not sing *Pax vobis*, but *Dominus vobiscum*. At the *Adjuva nos, Deus*, he kneels at the throne, and not at the faldstool.

CHAPTER III.

PALM SUNDAY.

Article I.—*Preparations.*

1. *In the sacristy*, the purple vestments, &c., for the Ministers of the Mass and Deacons of the *Passion;* three books of the *Passion;* and, where customary, four copes for the Clerks attending on the Bishop.

2. *At the High Altar*, the purple vestments of the Bishop, and gold Mitre; near at hand the crosier; and in the centre of the sanctuary a faldstool and cushion, both covered with purple.

3. *At the credence*, the chalice, &c., for Mass; ewer of water, basin, and towels; linen gremial veil; Missal with purple cover, canon, and book of Epistles and Gospels; bugia; palm with purple ribband for processional Cross, large stole for the Deacon; plate for zucchetto; violet

humeral veil for lay dignitary; and, near at hand, the processional Cross veiled with purple. In the usual places, the thurible, incense-boat, and fire.

4. *The throne*, with its canopy and seat of purple; a purple cushion for the *Et incarnatus est;* and on the left a credence with the palms to be blessed, covered with a purple veil.

5. *At the Canons' Stalls*, their vestments; viz. :—violet copes, chasubles and dalmatics; cope and folded chasubles for the Assistants to the throne; and baskets (when necessary) for the choral dresses, or vestments.

ARTICLE II.—*The Blessing of the Palms.*

6. The Bishop is received, and the Canons vest as on the Purification, (see page 294). The Deacon and Subdeacon of the Mass, already vested, await at the bench the arrival of the Bishop. The other Ministers and the Subdeacon of the Procession should also be waiting, vested.

7. The palms are uncovered, and the choir sing *Hosanna Filio David*, the Bishop reading it. Whilst it is being sung all sit, except the Assistant Deacons who stand while the Bishop reads it. The Antiphon finished, the Second Deacon removes the Mitre, the Bishop rises, and sings *Dominus vobiscum*, and the following prayer as in the Missal. The Lesson and Gospel are sung by the Subdeacon and Deacon with precisely the same ceremonies as in a Mass *coram Episcopo*, and in which folded chasubles are used. The Assistant Priest will come up to the throne for the blessing of incense as usual. The Bishop holds his crosier with joined hands, during the Gospel, and is incensed afterwards by the Assistant Priest, who then returns to his place in choir. The Deacon and Subdeacon take off their maniples at the credence, and they are consigned to the sacristy. The Deacon also resumes the folded chasuble.

8. The Bishop stands, and without Mitre, proceeds with the Benediction of the palms as in the Missal, the Assistant Priest approaching, in due time, for the blessing of the incense.

ARTICLE III.—*The Distribution, Procession, and Mass.*

9. The Benediction completed the Bishop sits and

receives the Mitre from the first Deacon. The senior Dignitary then presents a palm to the Bishop, kissing it and the Bishop's hand. The distribution proceeds as on the Feast of the Purification. (See page 294.) The Procession also takes place in the same manner with the difference prescribed for this day, at the church doors.

10. While the Procession is outside, the Celebrant and his Ministers, having gone to the sacristy when they received their Palms, accompanied by two servers, prepare themselves for the Mass. They await at the bench, on the Epistle side of the Sanctuary, the return of the Procession. The rest proceeds as on the Purification.

11. At the Epistle the Bishop, retaining his Mitre, genuflects on a cushion at the throne, during the words *Ut in nomine Jesu*, &c. After the singing of the Epistle by the Subdeacon, the Bishop reads it with the Gradual, Tract, and the last part of the Passion. The three Deacons, before singing the Passion, kiss the Bishop's hand, but do not ask a Benediction. At *Emisit spiritum* the Bishop kneels on a cushion at his throne.

12. The Passion over, the Bishop gives up his palm and sits. He receives the Mitre, gives his hand to be kissed by the Deacon, blesses incense and the Deacon *more solito*. The Mitre is then taken by the Second Deacon, the Bishop rises, and holds his palm during the last part of the Passion which is sung as the Gospel.

13. After the *Sanctus*, when the Bishop has gone to the faldstool, he receives from the first Deacon his palm, which he only holds during the Elevation. The rest proceeds as in other Masses.

CHAPTER IV.

THE OFFICES OF TENEBRÆ.

Article I.—*Preparations.*

1. *At the Altar of the Blessed Sacrament*, a genuflexorium and cushions for the Bishop. Six candles to be lighted during the visit.

2. *At the High Altar*, besides the usual preparations for Tenebræ, a faldstool and purple cushion. The throne and canopy covered with purple. On the second and third nights, however, the throne, faldstool, and floor will be uncovered. The cushion may be retained.

Article II.—*The Function.*

3. The Bishop is received as usual, the bells ringing. If an Archbishop his Cross is not carried. After he has aspersed the bystanders at the door of the church, the Master of Ceremonies unfastens the hood of the cappa, and the Bishop puts it over his head. He removes it at the visit, and at the kneeling at the High Altar. Having said the *Aperi Domine*, he rises, bows to the Cross, puts up his hood and proceeds to sit at the throne, the train-bearer no longer holding his train during the Function.

4. A Master of Ceremonies attends by the side of the Bishop. Four Clerks may stand in front, and sit on the steps of the throne at the proper times. The faldstool is moved away, and the lectern placed in the centre. When all have sat for a short time, the Bishop lowers his hood, and all rise with him. When he has said the *Pater*, *Ave*, and *Credo*, the Master of Ceremonies gives a sign to the Cantors to intone the antiphon and begin the first psalm at the lectern. At these offices the antiphons are not pre-intoned.

5. The Bishop then sits, puts up his hood, and spreads out his cappa in front. All rise at the *Pater noster*. Those who sing the Lessons salute the Altar and the Bishop only. The other details of the Function are given at page 227.

6. At the end of *Lauds*, the faldstool is again placed in the centre. Whilst the antiphon after the *Benedictus* is being repeated, the Bishop comes to the faldstool, and at the *Christus factus est* uncovers his head and kneels. Towards the end of the *Miserere*, one of the chaplains presents the Breviary to the Bishop, who recites the prayer. After the candle has been brought out, the Bishop rises, proceeds to visit the Blessed Sacrament, and

is accompanied out of the church. The bells ring festively as he departs.

7. On the second night the same ceremonies are observed, except that the Bishop does not asperse holy-water, if there is a custom of removing it, and the bells are not rung. On the third night, the Bishop genuflects to the Cross, and no reverences are made to the choir.

CHAPTER V.

HOLY-THURSDAY, THE BISHOP CELEBRATING.

ARTICLE I.—*Preparations.*

1. *At the Altar of the Blessed Sacrament*, veil of the Tabernacle, antependium, and genuflexorium, all of purple.

2. *In the Chapel where the Bishop vests*, purple antependium and carpet, purple veil on the Cross, and faldstool before the Altar, also covered with purple. On the Altar the Bishop's white vestments for Mass, and the precious Mitre. The crosier, and processional Cross veiled with purple near at hand.

On the credence : The buskins and sandals, canon, bugia, the prayer *Respice*, jug of water, basin and towel, veil for lay dignitary, maniples for Deacon and Subdeacon, Book of the Gospels covered with white, the Bishop's Maniple, the Acolytes' candles, and the thurible, boat and fire with tongs. The throne and its canopy will be hung with purple; near the entrance of the chapel, benches for the Priests, Deacons, and Subdeacons who are to assist at the consecration of the oils.

3. *In convenient sacristies*, the vestments for the Canons, Ministers of the Mass, Subdeacon of the Procession, copes (where customary) for the Mitre-bearer and Chaplains; also for those who bear the canopy, and vestments for the Assistants at the consecration of the oils.

4. *The High Altar*, with the seventh candlestick, will be solemnly adorned : the veil of the Cross, the antepen-

dium, and carpet, white. These should however, be covered with purple till the time for Mass. The throne should be covered with white, but so that it can easily be uncovered at the denudation of the Altar. *Near at hand,* a large table covered with a white cloth, for the consecration of the oils, a faldstool covered in white, and three stools similar to those used by the Assistants to the throne. At the entrance of the choir, or in the most convenient positions, benches covered with green cloth for the Priests, Deacons and Subdeacons. Outside the choir, a separate bench for the thirteen persons whose feet are to be washed.

5. *At the credence :* Missal and stand, canon, Pontificale, humeral veil, chalice, &c., with three hosts and two purificators, a larger chalice and paten, pall and white veil with ribband, a third chalice and purificator for the Bishop's purification, ciborium with particles, cruets, cup for the prægustation, gremial, ewer and basin with two towels, stoles for the Priests who are to communicate, communion cloths, white cope, gold Mitre, spoon and dish for mixing the balsam, torches, the psalm *Deus, Deus meus*, and the prayer *Respice.* Near the credence a white cushion, and the canopy for the Procession.

6. *In the sacristy :* Holy water and aspersory, white vestments for the blessing of the oils, viz. : twelve chasubles, seven dalmatics and seven tunics, nineteen stoles, twenty-six maniples, and the same number of amices, albs and girdles. On the Altar of the sacristy, which should be covered with a white cloth, three large cruets of olive oil. That for the Holy Chrism should be larger, with a white veil; that of Catechumens with a green veil, and the *Oleum Infirmorum* with a purple veil. There should also be a spoon, and vessel with the balsam, and all should have covers. For the bearing of the cruets, two long veils like those used for holding the Mitre will be also required.

7. *In the chapel of Repose*, white antependium, flowers and candles in taste and profusion, the urn in its elevated position, and a corporal spread inside it. At least six candles should remain lighted during the time the Bles-

sed Sacrament reposes there. The walls may be adorned with rich hangings. Benches covered with green cloth will be prepared for the clergy to kneel at. *On the credence*, the canon, bugia, and form of indulgence; and, near at hand, a white cushion.

8. *In the hall of the mandatum*, if possible separate from the church, a throne with purple hangings, should be prepared in chief position. To the right of the throne, a raised bench for the persons whose feet are to be washed. On a large credence, the Acolytes' candles, simple *formale*, purple cope and stole, pectoral cross, girdle, alb, amice, gold mitre, Book of the Gospels covered with white, bugia, Missal in violet for the Bishop, white maniples for Deacon and Subdeacon, ewer and basin, two towels on a salver, bread and lemon, jugs of hot and cold water, thirteen towels, violet purse, with thirteen coins as alms for each poor person. Near the credence, the pastoral staff, and two stools for the Ministers to sit upon. A lectern with white hanging should be placed at the left of the throne, so that for the Gospel the Deacon may be turned towards the thirteen whose feet are to be washed. On the same side, towards the wall there should be an uncovered lectern with the choir-book for the singers. The Ministers' vestments and cottas for the servers should be prepared in some adjacent room. The thurible, &c., will also be required.

Article II.—*The Commencement of the Function.*

9. The bells are rung joyously, and at an early hour *Prime, Tierce,* and *Sext* are recited in a low tone, the six candles on the Altar being lighted. *Sext* over, the purple ornaments are removed from the High Altar, and the seventh candle is lighted. The Canons proceed to meet the Bishop, *more solito;* and the clergy who are to take part in the Function meanwhile assume their sacred vestments.

10. As the Bishop enters the bells are rung, he asperses the clergy as usual, covers his head with the hood of his cappa and proceeds to make his prayer before the Blessed Sacrament. He then goes as usual to the *Secretarium,*

or place of vesting, where he kneels before the Altar until the clergy have taken their places. He says the *Pater* and *Ave* secretly at his throne, and a Master of Ceremonies gives a sign to one of the singers to begin *Mirabilia testimonia tua* in a low monotone, and which the choir will continue very slowly. The Bishop sits and receives the buskins and sandals as usual. When the Psalms of None and the Bishop's preparation are finished, he goes to the middle and recites the *Christus factus est,* &c. During the *Miserere*, the Assistant Deacons vest, and the clergy who have vested in the Sacristies take their assigned places.

11. The Bishop and Canons vest after the Prayer and the Procession moves in the following order to the High Altar. The Vergers or Mace-bearers first, then the thurifer, the Subdeacon with the Cross between Acolytes, the clerics of the seminary, the beneficed clergy, the seven Subdeacons, two by two, and in the last place three together, the seven Deacons in like order, the twelve Priests two by two, the Canon-Subdeacons, Deacons, Priests and Dignitaries, the Sub-deacon of the Mass, holding the Book of the Gospels enclosing the Bishop's maniple, the Deacon on the left of the Assistant Priest, the Bishop between his Assistant Deacons, followed by his trainbearer and the four chaplains in copes. They place themselves as indicated in the Pontifical; the organ plays only at the *Gloria.* The Subdeacon takes the ciborium to the Altar before the chalice at the offertory, and after he has put water into the chalice returns to the credence and takes off the humeral veil, as he does not hold the paten. He assists at the incensing, goes up to the Altar for the *Sanctus,* and incenses at the elevation.

12. When the Bishop has gone up to the Altar, the table covered with the white cloth is brought to the middle of the sanctuary, a faldstool on a platform is put facing the Altar, two stools for the Ministers at the sides of the Bishop, as seated at the faldstool, and one stool on the right of the table. The *Pontifical* on its stand or cushion will be placed at the Bishop's left, and a salver to hold the covers of the oil-vessels near at hand.

13. After the elevation, the Master of Ceremonies takes

a chalice to the Altar, and an Acolyte, a cruet of wine. The Subdeacon goes up to the right of the Deacon. When the Bishop has said *Sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum,* he genuflects with his Ministers and passes to the epistle side, without leaving the predella. The Deacon holds the chalice, and the Subdeacon pours the wine over the Bishop's fingers, the Deacon giving the Purificator. The chalice is covered with this Purificator, and left on the Altar, a little behind, near the *gradino* on the Epistle side. The mitre and crozier-bearers approach; the book and bugia-bearers go to the table, the Bishop genuflects with his Ministers in the middle, and retiring to the first step, receives the gold mitre and crozier. He proceeds with the Ministers of the Mass, and sits with them at the place prepared. The Assistant Deacons retire to one side of the Altar, having no part to take in this function.

ARTICLE III.—*From the Blessing of the oils to the end of Mass.*

14. The Assistant Priest rises, and having made a profound inclination to the Bishop, turns somewhat towards the seven Subdeacons, says in the tone of a Lesson *Oleum infirmorum,* and resumes his seat. The Master of Ceremonies then invites one of the Subdeacons and two clerics, who genuflect on both knees to the Blessed Sacrament, and on one knee to the Bishop, should they pass before him, and go to the sacristy. The Subdeacon takes in his left arm the vessel which has the purple veil, covers the lower part of it and leaves the upper part visible, and they return to the sanctuary. As they approach, the Assistant Priest places himself opposite the Bishop, so, however, as not to turn his back to the Altar. The Subdeacon and clerics genuflect to the Altar and to the Bishop. Then the former advances to the Assistant Priest, and saying in a low tone *Oleum infirmorum,* gives him the vessel of oil. The Assistant Priest, saying in a somewhat higher tone *Oleum infirmorum,* deposits it on the table before the Bishop, and retires to his place. The Subdeacon and clerics stand opposite the Assistant Priest. The Deacon uncovers the oil.

15. The Bishop proceeds with the consecration as in the Pontifical, and the oil is conveyed to the sacristy in the same manner as it was brought to the sanctuary. The Bishop washes his hands (all kneeling except Canons), takes his crozier and goes to the Altar. He genuflects, *utroque genu* with head uncovered, ascends the predella, again genuflects, and continues the Mass, omitting the *Pax*. At the Communio, the Master of Ceremonies brings the chalice, &c., the Bishop puts the Host into it. The Deacon places the pall and inverted paten over it, and covers it with the veil which he ties beneath the cup. The communion is administered to the clergy *more solito*, except that the kiss of peace is not given.

16. When all have been communicated the Bishop takes the purification both of the chalice of the Mass and of the one used before the consecration of the *Oleum infirmorum*. He then proceeds to the table with the same ceremonies as before. When the Bishop has put incense into the thurible, the Assistant Priest turns to the Deacons and Priests and says, *Oleum ad S. Chrisma*; and after a short pause, *Oleum Catechumenorum*.

17. They proceed to the sacristy thus:—First the mace-bearer, then the thurifer, Subdeacon in tunic, carrying the Cross between the Acolytes with candles, the seven Subdeacons, the seven Deacons, and finally the twelve Priests. All, the Cross-bearer excepted, genuflect on both knees to the Blessed Sacrament, and on one knee to the Bishop, should they pass before him. Two singers should be ready in the sacristy to sing the hymn. A Subdeacon takes the dish of balsam. The Master of Ceremonies puts cloths round the necks of two Deacons, who take the Chrism and oil of Catechumens, putting the left part of the cloth round the cruet, and carrying it on the left arm, so as to leave the upper part of it exposed.

18. The procession returns to the sanctuary in the following order:—The mace-bearer, the thurifer with incense burning, the Subdeacon with the Cross between the Acolytes, two singers in cottas, six Subdeacons, five Deacons, the Subdeacon holding the covered vessel of balsam with both hands before his breast, the Deacon with

the Chrism oil on the right of the one who has the oil of Catechumens, and finally the twelve Priests. When they leave the sacristy, the two singers begin *O Redemptor*, and the choir respond. The Cross-bearer, Acolytes, and thurifer go to the Epistle-side of the Altar. The five Subdeacons, having made the proper genuflections, go behind the Bishop, and the Deacons stand in front of them. The Priests form two lines between the Altar and the table.

19. The Deacon, with proper genuflections, presents the oil for Chrism to the Assistant Priest, who places it before the Bishop, wrapped in its cloth; the Deacon goes and stands behind the Assistant Priest. Similarly the Subdeacon presents the balsam, and takes his position at the left of the Deacon of the Chrism. Near them stands the Deacon with the oil for Catechumens. The vessel of balsam uncovered, is placed near the Bishop who, without his Mitre, blesses it. Then he receives his Mitre sitting, the Deacon uncovers the Chrism, presents the spoon to the Bishop, who rises, puts one or two spoonfuls of oil in the balsam, mixes them together with the spatula and recites the admonition *Oremus, Dominum Deum,* &c. The Deacon puts the balsam on one side, and the Chrism nearer to the Bishop, who breathes thrice in the form of a Cross on the cruet and sits down. The Deacon moves the Chrism cruet to a part of the table convenient for the Priests, who come one by one, genuflecting to the Altar and to the Bishop, and breathe in the form of a Cross upon it.

20. The Deacon again places the cruet before the Bishop, who with Mitre on recites the Exorcism, and, without Mitre, sings the Preface on the ferial tone, with the conclusion in a low voice. He then takes the balsam and pours it into the cruet, using the spoon if necessary, and saying *Hæc commixtio,* &c. The Deacon who brought it from the sacristy now takes the cloth which is round the cruet, and places it on his neck.

21. The Bishop sings thrice, raising his voice each time, *Ave S. Chrisma*, then kisses the edge of the ampulla or cruet, sits and receives his Mitre from the Deacon, who immediately removes the ampulla to the end of the table. The twelve Priests having, one by one, genuflected to the Altar,

genuflect in three places towards the table, and sing as the Bishop did. They kiss the ampulla, genuflect to the Bishop, and return to their places. The Deacon covers the ampulla, and places it at the left of the Bishop.

22. The Assistant Priest now takes the oil for the Catechumens from the Deacon, who holds it, presents it to the Bishop, places it on the table, and retires to his place with the Deacon. The Deacon of the Mass uncovers it. The Bishop rises, breathes thrice upon it, as before upon the Chrism, and the twelve Priests do the same. The Bishop recites the Exorcism, with Mitre; and then the prayer, with head uncovered. They salute the Holy oil in the order mentioned above, saying, *Ave S. Oleum*, but not genuflecting to it. The Deacon then covers it, and gives it to him who brought it.

23. The procession returns to the sacristy thus:—The mace-bearer, the thurifer, the Cross and Acolytes, two singers, the Subdeacons, the five Deacons, the two Deacons with the oil cruets, in the left arm, with the left side of the cloth around them, but without their own veils, and finally the twelve Priests. When they have left the sanctuary, the two singers intone the verse *Ut movetur*, &c., and the choir adds *O Redemptor*, &c., until they reach the sacristy, where the oils are given to the care of him who has charge of them. Meanwhile eight clerics will have put on copes to carry the canopy: they follow the Holy oil-bearers, who return to the Altar in their original order. The table is removed from the centre, the Bishop washes his hands (all kneeling except Canons), and the choir sing the *Communio*.

24. The Bishop with his crozier then goes to the Altar with his Ministers. The faldstool and platform are removed, Clerks distribute lighted torches to the Canons, and a special one to the Bishop's chaplain who is in his cassock and cloak. The rest may have candles. The thurifer and eight torch-bearers will be in readiness.

25. The Bishop continues the Mass as usual, when the Blessed Sacrament is exposed on the Altar. The singers will answer *Deo gratias*, as the organ may not be played. The Bishop gives his Blessing uncovered, and if an Arch-

bishop, without inclining to the Cross held before him. He will also lay aside on the Altar the Pallium immediately after the Blessing. After the last Gospel, said as usual at the throne, the Bishop sits with Mitre on, and the crozier in his hands. Should he please to do so, he will then from the throne, admonish the custodian (who will have approached for the purpose) in the words of the Pontifical, to take care of the Holy oils. The custodian makes a reverence to the Bishop, kisses his hand, and retires.

ARTICLE IV.—*The Procession to the Altar of Repose.*

26. The sacred Ministers of the Mass having laid aside their maniples, unvest the Bishop as far as the tunicle, make a reverence to him, genuflect to the Blessed Sacrament, and retire to the sacristy, where they take off their vestments and assume a dalmatic or tunicle over an amice, in readiness to join the Procession. The Assistant Deacons vest the Bishop with white cope and costly morse, and the first of them puts on him the precious mitre. The Bishop, standing, puts incense into the two thuribles. The Assistant Priest goes to the right of the Altar, and the thurifers to the sides. The Bishop genuflects *utroque genu, in plano,* then kneels on a cushion at the lowest step, receives a thurible from the Assistant Priest, who afterwards gives it back to the thurifer, and retires to his place among the Canons.

27. Meanwhile the Procession advances, so that the Bishop may not have to wait when he turns round. The *Pange lingua* is begun when the Deacon gives him the Blessed Sacrament. A layman of distinction should be asked to bear the Bishop's train. After incensing, the Bishop is vested in the humeral veil, and on the predella receives the chalice from the first Deacon, who genuflects before and after.

28. The order of the procession is as follows:—The mace-bearers, the Cross-bearer between Acolytes, singers to harmonize the *Pange lingua,* the seminarists, the beneficed clergy, the seven Subdeacons, the seven Deacons, the twelve Priests, the Canons, Subdeacons, Priests and Dignitaries with the Assistant Priest amongst them (who when

he arrives at the chapel of Repose lays aside his torch and goes to the Altar), the thurifers, the Bishop, and eight torch-bearers around the canopy. The Bishop's chaplain should walk to the right of the first canopy-bearer. The train-bearer, chaplains of the book, bugia, mitre and crozier and the gentlemen of the Bishop's household, follow the canopy. An Archbishop's Cross should be carried by the Subdeacon between acolytes in front only of the clergy in sacred vestments. Arriving at the Chapel of Repose, the clergy will arrange themselves as conveniently as may be, the seminarists being stationed behind the *Beneficiati*, and they behind those in sacred vestments.

29. The canopy is put aside, against the wall till to-morrow. The First Deacon takes the Blessed Sacrament and puts It inside the urn, leaving the door open, and kneels at the Bishop's right. The other Deacon removes the humeral veil. Incense is put in, the Assistant Priest presenting it. The hymn *Tantum ergo* is then sung, and at the *genitori genitoque*, the Assistant Priest gives the thurible to the Bishop to incense *more solito*. The Deacon closes the urn, the Canon is placed open on the Altar, and at the end of the hymn the Bishop gives his blessing from the Altar, genuflecting at *Deus* and turning to the Altar side, taking the crozier before the word *Pater*. He remains *in cornu Evangelii*, meanwhile the Assistant Priest reads the Indulgence *a cornu Epistolæ*, and retires to his place among the canons.

30. The torches and candles are laid aside when the Blessed Sacrament is placed in the urn, the Procession returns to the High Altar, the thurifers next after the mace-bearers, and the canopy-bearers in copes, before the other vested clergy. Arrived at the sanctuary, all go to their respective places, except the thurifers, who retire to the sacristy. The Bishop having gone up to his throne, the clergy who are vested, retire to the sacristy to lay aside their vestments. Meanwhile the Bishop and canons unvest at their places, and the vestments are taken to the sacristy. The Assistant Deacons, having unvested the Bishop, go to their places in choir, unvest, and return to the throne. The book and

bugia-bearers go to the Bishop for the prayers of thanksgiving, the appointed clerics divest the Bishop of his sandals and buskins, and the servant puts on his shoes. The Assistant Deacons go to their place in choir. A faldstool and purple cushion is placed in front of the Altar.

31. Having said the thanksgiving, the Bishop rises, and secretly recites the *Pater* and *Ave*. The Master of Ceremonies gives a sign to a cantor on the side opposite to the *Hebdomadarius* to begin *Calicem salutaris*, &c. The Bishop sits after the first psalm is begun, and covers his head with the hood. In front of him the four clerics in cottas will sit, and by his side the Master of Ceremonies will stand. All rise at *Magnificat* and the Bishop blesses himself with head uncovered. At the end he puts up his hood and goes to the faldstool, his train being allowed to sweep the ground. He uncovers, kneels when *Christus factus est* is commenced, and says the *Respice* at the conclusion. While vespers are being recited, the thirteen poor persons take their places in the hall prepared, the Deacon and Subdeacon of the Mass vest in white, and a Master of Ceremonies superintends the arrangements.

32. Vespers over, the Assistant Deacons go to the sides of the Bishop, the faldstool is removed, and six or eight clerics approach for the stripping of the Altar. The Bishop advances to the steps of the Altar and intones the Antiphon *Diviserunt sibi*, which the choir continue, as well as the psalm *Deus, Deus meus*. The Bishop goes up to the Altar, lifts up the cloths, and returns to his place between the Deacons. The clerics then remove the cloths and ornaments, extinguish the candles, strip the credence, uncover the throne, and, if possible, take away the carpets. The Priest who is sacristan, with other clerics, will denude the other Altars of the church. *Diviserunt*, &c., is then repeated, the faldstool with two purple cushions is placed before the Bishop, and the two Deacons retire to their places. The Bishop prays for a short time, then passes with the canons, to the Altar of Repose for prayer, and finally goes to the Hall of the Mandatum. If he is an Archbishop, his cross is carried before him.

ARTICLE V.—*The Mandatum.*

33. The thirteen whose feet are to be washed should be properly dressed uniformly in white, as described in the old Ceremonial of Bishops. The Deacon and Subdeacon await the Bishop at the throne in the Hall, the clerics who carry the vestments should be ready at the credence. One of the Bishop's servants, in a cloak, should be near the bench to uncover the feet when necessary. The thirteen kneel, with head uncovered, for the Bishop's blessing as he enters, the canons go to their bench, the singers to their lectern, the clergy to the sides of the throne. The Bishop and his Assistants go the throne, and the Archbishop's Cross-bearer will hold it near the lectern of the Gospel.

34. With the help of the Assistant Deacons, the Bishop removes his cappa, and is vested by the Sacred Ministers in purple, and gold Mitre. Having assumed their maniples at the credence, the Deacon takes the Book of the Gospels, and the Subdeacon stands at his left, the Acolytes being on either side with candles. The Assistant Priest approaches the throne, for the blessing of the incense, and retires again to his place. The Gospel is sung with the usual rites. The Bishop kisses the book and is incensed by the Deacon, the Acolytes having retired to the credence. The Sacred Ministers then lay aside their maniples at the credence, and remain seated, at the bench prepared for them, during the washing of the feet.

35. The Bishop's cope is removed, and his Mitre put on by the first Assistant Deacon, who also attaches the gremial to his girdle. The singers commence *Mandatum novum*, &c., and continue to the end of the washing. Two clerics go first, one with the ewer, and the other with a dish, then the Bishop between his Deacons: the cleric with the towels, and a chaplain with the alms-purse follow. The thirteen sit with heads covered, and the canons sit when the Bishop leaves the throne.

36. The Bishop kneels before the first poor man, nearest the Canon's bench, the cleric on his left holds the dish under the right foot, the one on the right, with the ewer,

pours water gently over it. When the Bishop has washed it, the cleric with the dish raises the foot so that the Bishop may dry and kiss it. The first Deacon gives the towel to the Bishop, and the cleric with the dish pours the water away. The Bishop gives the poor man the towel he has used, also an alms from the hands of the first Deacon; the poor man kisses the Bishop's hand while receiving it. The other twelve are treated in the same manner, and their shoes put on with the help of the servant.

37. The Bishop now returns to his throne, washes his hands (using bread and lemon if necessary), all meanwhile kneeling, canons excepted. The Acolytes with candles stand at the foot of the throne, and the book and bugia are brought to the Bishop. The first Deacon, having removed the gremial, puts on the cope, and the second takes off the Mitre. The Bishop rises and sings the *Pater noster*, &c., with the prayer. He finally makes the sign of the cross while all kneel. The Acolytes retire, and a servant approaches with the cappa. The Bishop is unvested by the Deacon and Subdeacon, who then salute him and retire to unvest themselves. The Assistant Deacons, and servant help to put on the cappa, the latter fastening up the train. The Bishop departs accompanied by the canons. He will afterwards receive the thirteen to dine at his house, and serve them himself, assisted by the clergymen of his household. Meanwhile, all retire for rest and refreshment; the sacristan, however, will make the necessary preparations for the *Tenebræ* offices, and occasionally inspect the Altar of Repose.

CHAPTER IV.

GOOD FRIDAY, THE BISHOP CELEBRATING.

ARTICLE I.—*Preparations.*

1. *At the Altar of Repose:*—An uncovered genuflexorium with two purple cushions, a white humeral veil, eight torches of white wax, a black silk cushion on the

lowest step of the Altar, a black stole, and the key of the urn on the Altar. Near at hand, the portable steps, and outside the chapel, the white canopy.

2. *At the Chapel where the Bishop is to vest*, the Altar will be unvested and bare, with the exception of veiled cross and six candles of yellow wax in candelabræ, not of silver or bright metal. *Upon the Altar* the black vestments for the Bishop, unadorned with embroidery or other ornamentation, in the following order; chasuble, maniple, dalmatic, tunic, stole, pectoral cross, girdle, alb, and amice: the whole covered with a black veil. On the Gospel side the simple Mitre. *On the credence* (the surface only being covered with a white cloth), two black folded chasubles and maniples, a breviary for the prayer *Respice*, &c., the Pontifical, a silver jug and basin, a silver salver with two towels, a plain purple humeral veil if required, for the lay dignitary, and two Acolytes' candles (unbleached), if the officiant be an Archbishop. Before the Altar a faldstool with two purple cushions of woollen material, a similar cushion will be placed on the chair of the uncovered throne, and a stool on each side for the Deacons. On the Epistle side, an uncovered bench for the Deacon and Subdeacon, and conveniently, benches for the Canons and rest of the clergy, also uncovered, and without ornaments.

3. *In the adjacent sacristy:*—Amices, and black vestments for the Canons, viz., copes for the dignitaries, chasubles for the Canon Priests, and folded chasubles for the Canon Deacons and Subdeacons. Two amices, albs and girdles, and a black stole for the Sacred Ministers, and an amice and cope for the Assistant Priest, who for this Function shall be the highest Canon Priest but one. Two black Copes, where customary, for the Clerks of the Book and Mitre. If the Celebrant be an Archbishop, a folded chasuble, &c., for the Subdeacon of his Cross. All the vestments should be without embroidery or festive adornments.

4. *The High Altar*, without antependium or cloths, should have only the Cross and six candlesticks of plain metal—not silver or gilt. The Cross to be veiled in black silk, fastened conveniently for the unveiling, and the candles of unbleached wax. On the predella *a cornu*

Epistolæ, a faldstool, and *a parte Evangelii in plano*, the Processional Cross (veiled with purple) in its stand. If the Celebrant is an Archbishop, the stand only is prepared. Before the Altar, two cushions of purple woollen material.

5. *On the credence* (the surface only being covered), the Acolytes' candles of unbleached wax, unless prepared in the secretarium for the case of an Archbishop, a silver jug and basin, two towels on a silver salver, a plain humeral veil of purple if required for the lay dignitary to wash the Bishop's hands, the wine and water cruets, &c., a silver chalice with purificator, paten, pall, a corporal in a black burse, a covered vessel of water and purificator in case of need, Missal, with black cover and markers on its stand, book of Epistles, &c., also in black, an Altar Cloth of the size of the table of the Altar, black gremial for the Bishop, two silver thuribles, and a silver incense-boat, a black *stolone* for the Deacon, a silver alms' dish, the form of indulgence, and a large breviary.

6. *Near the credence:*—A black kneeling cushion, a large purple woollen carpet, a purple silk velvet cushion with gold embroidery and a long white silk veil, embroidered with purple for the adoration of the Cross. The white veil and the cushion should have strings with which to secure the Cross if necessary. In convenient places, an extinguisher and taper for the Altar-candles, and the portable steps. The benches of the Canons and the three Lecterns for the *Passio*, should be uncovered.

7. *In the Sacristy*, eight black Copes for the bearers of the canopy, three amices, albs, girdles, black maniples and stoles for the Cantors of the *Passio;* the books of the *Passio* with black covers and markers; if necessary for an Archbishop, a black folded chasuble, girdle, alb, and amice for the Subdeacon of his Cross; finally the holy-water and aspersory, if customary to retain holy-water in the stoups.

Article II.—*The Mass of the Pre-sanctified.*

8. *Prime*, *Tierce*, and *Sext* are recited at the usual hour, the candles not being lighted. The rattle is then sounded for the Canons to accompany the Bishop. If the Celebrant be an Archbishop, his Cross is carried before him. The

Bishop will receive holy water, and asperse the bystanders if it be customary to retain holy water in the stoups of the Cathedral. Entering the church he puts on the hood of his cappa, and omits to bless the people. Having arrived at the Altar of Repose he makes his visit as usual, but with genuflections *utroque genu*, and then proceeds to the *secretarium* to be vested. Here the Bishop makes a short prayer, while the Canons and all others take their respective places, the three who are to assist at the throne excepted, as they retire to vest, in order to be ready at the end of None. In the case of an Archbishop, his Cross-bearer should retire to vest also.

9. The Bishop takes his place at the throne, and None is commenced as yesterday. After the intonation of the psalm, the Bishop sits and covers with his hood. The book-bearer places himself with the Pontificale so that the Bishop may conveniently (passing over the accustomed psalms and prayers) recite only the prayers for the vestments, omitting those for the buskins and gloves, which are not used on this occasion. This over, the book-bearer places the Pontificale on the credence, and together with the mitre-bearer goes to the adjacent sacristy to vest in Cope: another cleric in cotta may take his place for the prayer *Respice*. The Bishop goes to the faldstool, for the *Christus factus est*, &c., and the *Miserere*: the choir will also kneel. After the prayer *Respice,* the Bishop salutes the Cross and goes to the throne, followed by the Assistant Deacons. Two servers remove the faldstool and cushions. The book and mitre-bearers in Copes, the Assistant Priest, Deacon, and Subdeacon vested, now enter; the Ministers go to their bench on the Epistle side, and the Assistant Priest to the right of the throne. A servant will take his position near the second Deacon.

10. The Bishop is divested of his cappa, and the servant unlaces his train. He then sits, and his ring being taken off by the Assistant Priest, washes his hands *more solito*. The Assistant Priest returns to his place, and the Canons retire to vest and return also to their places. The Deacon and Subdeacon go to the throne with the clerics of the vestments. The Assistant Deacons retire to vest, and

return immediately, the Ministers, having vested the Bishop, go to the credence to assume their maniples. The Assistant Priest puts on the Bishop's ring, and places himself at his right hand, while the sacred Ministers are at his left. They proceed processionally to the High Altar as at other Pontifical Masses, except that the Subdeacon does not carry the book, and the Bishop does not bless the people.

11. The Bishop prays longer than usual at the faldstool before the High Altar. Two Acolytes spread a cloth on the table only of the Altar, and fold it back towards the candlesticks: another places the book-stand on the Epistle corner. The Bishop rises, the faldstool and cushions are removed, he kisses the Altar, between the Deacon and Subdeacon, and goes to sit upon the faldstool at the Epistle end of the Predella, so as to have the Altar on his right and the choir on his left hand. The Deacon puts on his Mitre and gremial veil. The Assistant Priest goes to the right in front of the steps, near the Bishop; the Assistant Deacons to the left, leaving room in the middle for the Sacred Ministers who descend from the predella: they all bow to the Altar and to the Bishop, and sit on the highest step next below the predella. The Clerks of the book and Mitre sit on the side steps, behind the Bishop. A cleric then sings the lesson with the same rite as an Epistle, and having genuflected to the Altar, replaces the book on the credence, meanwhile the Deacons of the *Passio* will be vesting.

12. The Ministers and Assistants rise, salute the Altar and the Bishop and take their places thus: the Assistant Priest to the left of the Bishop, the Deacon and Subdeacon to the right and left somewhat behind him, and the Assistant Deacons, *in plano*, behind them. The book-bearer kneels in front of the Bishop with the Missal which he places on the stand at the Altar, when he shall have read the Prophecy and Tract. The Deacon then takes off the gremial and Mitre, and stands behind the Bishop, the Subdeacon behind him, and the Assistant Priest at the Bishop's right, for the singing of the prayer with *Flectamus genua*, the faldstool being moved, if necessary. The Sub-

deacon takes off his chasuble, receives the book of Epistles, and having genuflected to the Altar, remains at the place of the Epistle till the Bishop has sat down. During the Epistle the Ministers and others sit. The Bishop reads the Epistle and Tract as before. The Deacons of the *Passio* now enter and sing it with the same rites as on Palm Sunday (see page 300), except that they do not kiss the Bishop's hand.

13. When the Tract is finished the Bishop stands and reads the *Passio* from the book at the Altar, being somewhat turned towards the singers of it. He makes a pause at *tradidit spiritum*, and reads to the end at the same place. The Assistant Priest is at his right, near the book; the Deacon on the highest step to the right, the Subdeacon on the second step to the Deacon's right, and near them, *in plano*, the Assistant Deacons. When the Bishop has finished reading, they turn towards the singers so as to form nearly a straight line with the Assistant Priest on the Bishop's left, then the Deacon, Subdeacon, and Assistant Deacons. The Bishop kneels on a black cushion at *tradidit spiritum*.

14. At the end of the *Passio* the Bishop sits, and receives mitre and gremial. The Deacon takes the *stolone* and book at the credence, bows to the Cross and to the Bishop, places the book on the Altar and says the *Munda cor meum*. The Gospel is sung without incense, or kissing the book: the Acolytes assist, but without candles. The second Deacon will have removed the mitre and gremial. The Bishop sits afterwards in the same place, but with his back to the Altar, the Preacher approaches to ask for the Indulgence only, and the Ministers sit as before. The Preacher in the pulpit genuflects to the Altar, sits for a brief space, uncovers, rises, blesses himself, and, without *Ave Maria*, begins his discourse on the Passion. At the conclusion, he merely recites the Grant of Indulgence, all standing.

15. The Bishop rises and sings the prayers, &c., as in the Missal. In due time two Clerics spread the purple cloth from the lowest step down the Sanctuary: on the step is placed the purple cushion, and over it and the

purple cloth, the white veil. Two singers with the music of *Ecce lignum crucis*, &c., and the Sacristan in cotta, will be near at hand.

16. When the prayers are finished, the faldstool is placed as at the beginning of the Function, the Assistant Priest gives the Missal to the book-bearer, the Ministers go to the Bishop's sides, and the Assistant Deacons stand *in plano* on the Epistle side. The Bishop sits, the Deacon and Subdeacon take off his chasuble, and the Deacon the zucchetto. He then rises, and the faldstool is removed to enable him to descend the predella, facing the people with his Ministers on either side. The Assistant Priest holds the book open, being a little on one side so as not to stand before the Bishop. The Sacristan takes the Cross down from its base and gives it to the Deacon, who in turn gives it (with the figure towards the people) to the Bishop. The two singers station themselves behind the Deacon and Subdeacon. With the Deacon's aid the Bishop uncovers the top of the Cross, and sings, *Ecce lignum crucis*, the two singers continuing *in quo salus*, &c. The choir sing *Venite adoremus*, while all kneel except the Bishop. He then goes on to the predella to the place where the Epistle is read, uncovers the right arm of the Cross, and sings, *Ecce lignum crucis*, on a somewhat higher pitch: all kneel at the *Venite adoremus*. Then he advances to the middle, uncovers the whole Cross, and sings on a yet higher pitch. At the *Venite adoremus*, all kneel and remain so, whilst the Bishop accompanied by the Master of Ceremonies takes the Cross to the prepared cushion, to which it is fastened at the top and bottom, if necessary. All rise, and the Bishop having genuflected to the Cross goes to sit on the faldstool, the Deacon and Subdeacon advancing to meet him. The Assistant Priest will have retired from the Altar, and have given up the book to its bearer. A Clerk places the dish for the alms on the right side of the Cross.

17. The Bishop's Mitre is put on by the Deacon; his shoes taken off by a servant. He then, between his Assistant Deacons, goes to the end of the purple cloth, where he gives up his Mitre and zucchetto; the train-

bearer having let go his train, they leave him there and proceed near the Cross. The Bishop, accompanied by only the Master of Ceremonies, kneels and prays briefly thrice in the customary manner. Having kissed the Crucifix, he takes a purse with alms from the Master of Ceremonies, puts it in the dish. He rises, genuflects, receives his *zucchetto* and Mitre from the first Deacon, and goes to sit at the faldstool. The choir sing the *Improperia,* the whole time of the adoration. The Canons and Ministers take off their shoes at the same time as the Bishop. They advance thus for the adoration:—The Assistant between the sacred Ministers, the Dignitaries, the Canon-Priests, the Assistant Deacons, the Canon-Deacons, Canon-Subdeacons, an Archbishop's Cross-bearer, the *Beneficiati,* the Mitre and book-bearers, the Seminarists, civil Dignitaries, distinguished seculars, gentlemen of the Episcopal household, the people.

18. The Bishop's shoes are put on when he gets to the faldstool, the second Deacon takes off his Mitre, the first puts on his chasuble, Mitre, and gremial: he reads the *Improperia* alternately with the sacred Ministers. During the adoration, the Cross-bearer vests and stands near the credence; eight Clerics vest in black copes and return to the choir for the procession; eight others take torches and go and kneel at the Altar of Repose; a Thurifer with thurible and incense also goes to the Altar of Repose; and another to the credence. The six Altar candles, as well as those at the entrance of the Sanctuary are lighted. The Ministers salute the Bishop, genuflect to the Cross, and spread out the folded Altar cloth; the Subdeacon returns to the Bishop's left, and the Deacon takes the burse, spreads the corporal, and places a purificator near it. A vessel of water for the fingers is also placed upon the Altar, and the Missal at the Gospel side.

19. The adoration finished, the Second Assistant Deacon takes off the Bishop's gremial and Mitre, and all kneel while the Deacon carries the Cross to the Altar, where the Sacristan places it on its base. The Bishop sits, receives the Mitre, washes his hands, and puts in incense; meanwhile the cushion, &c., of the adoration are removed.

20. The Procession moves to the Altar of Repose in the following order: The Mace-bearers, the Thurifer, the Cross-bearer between Acolytes with lighted candles, the choir of singers, the Seminarists, the *Beneficiati*, the eight Clerks in copes, the Subdeacons, Deacons, Priests, and Dignitaries, all in black vestments, the Subdeacon in black folded chasuble, the Deacon at the left of the Assistant Priest, the Bishop between the two Assistant Deacons, the Train-bearer holding the train, the Mitre and book-bearers, and finally the gentlemen of the Bishop's household. Should the Celebrant be an Archbishop, the Thurifer, Subdeacon with his Cross, and Acolytes, precede the vested Clergy. All except the Cross-bearer genuflect to the Cross on the High Altar as they pass out. The Bishop rises from the faldstool (which is immediately removed), and goes before the Altar where his Mitre is removed by the Deacon. After the genuflection to the Cross, the Mitre is put on, and they proceed.

21. When the Procession arrives at the Altar, the Clergy so place themselves that they may easily return in due order, those being first to advance standing nearest the entrance. All genuflect on both knees on arriving and departing. The Bishop kneels between his Assistant Deacons, having the Assistant Priest at the right of the first Deacon, and the Sacred Ministers behind: the book and Mitre-bearers are placed behind the Ministers. The Sacristan in cotta and black stole opens the door of the urn. The Bishop puts incense into the two thuribles (without blessing), incenses the Sacred Host in the chalice, and receives the humeral veil. The first Deacon gives the chalice to the Bishop *more solito*, and the Cantors commence the *Vexilla Regis* in plain chant.

22. The Procession returns to the High Altar, the Archbishop's Cross, if used, being before the Canons. The Clergy do not go to their usual places in the Sanctuary, but kneel in semicircular rows, the highest in dignity being nearest the Altar. If space does not permit this, the Seminarists and *Beneficiati* can go to their places. The Chaplains, with torches, kneel, four on each side of the Altar. None now genuflect to the Cross. The Deacon

and Subdeacon go to the lowest step and the Assistant Deacons allow the Bishop to be placed between them. The Assistant Priest puts himself at the right of the Deacon, who will then receive, and place the chalice on the Altar in the customary manner. Incense is put in, and the Blessed Sacrament incensed by the Bishop, who, afterwards (the cushion being removed), ascends to the Altar, having the Assistant Priest on his left, and the Deacon and Subdeacon on his right. The Office then continues as in the Missal. When the Bishop has consumed the Sacred Host, the torch-bearers retire to the sacristy, and the Canons and other Clergy to their usual places in choir: the Mitre-bearer will be near the Altar.

23. After the prayer *Quod ore sumpsimus*, the Assistant Priest closes the book, and the Deacon puts the Mitre on the Bishop, who passes to the Epistle-side of the predella and washes his hands, *nihil dicens*. The Bishop goes down the Altar steps, all genuflect to the Cross with him *in plano*, and he is unvested at the throne. A servant will bring the cappa, and some Clerics the choral dresses of the Canons.

24. The Assistant Priest and Deacons having accompanied the Bishop to the throne, retire to their stalls. They and the other Canons unvest, and assume their choral dress. The Subdeacon of the Cross, and the canopy-bearers retire to the sacristy to unvest. The Deacon takes off the *stolone* and maniple, and the Subdeacon the chasuble and maniple, and thus *in albis*, they remain at the throne, take off the Bishop's vestments, which are laid on the Altar by Clerics. The Mitre-bearer leaves the Mitre on the Altar, and the book-bearer the Missal on the credence; they retire to the sacristy to lay aside their copes. The Bishop being unvested has his cappa put on, and his train laced up by his servant. The Ministers salute the Bishop, genuflect to the Cross, retire to the sacristy, assume their choral dress, and return to the choir.

25. The Bishop sits, and covers with his hood. The Acolytes remove the vestments and things used in the Mass from the Altar and credence, and then the cloths, leaving the six candles lighted. Two servers place the

faldstool and cushions before the Altar. Vespers are recited as yesterday. The Bishop, afterwards genuflects and leaves the church, accompanied by the Clergy in due order.

CHAPTER VII.

HOLY SATURDAY, THE BISHOP CELEBRATING.

Article I.—*Preparations.*

1. *Outside the church-door,* fuel in a convenient grate ready for ignition, a flint, &c., and tongs. If Baptism is to be administered, at the threshold of the church, or in the Baptistry, if separated from the church, a purple carpet, and faldstool covered with purple. On the credence: its cover of white cloth, vessel of salt, a towel for the Bishop, and a paper giving the names of the Catechumens. In the Baptistry the preparations detailed at page 282; and in the chapel in which confirmation may have to be administered, those given at page 175.

2. The High Altar and throne are prepared with purple over white. On the Altar the Bishop's white vestments covered with violet, and over these, his violet vestments. Near at hand but out of sight, the relics, images, flowers or other ornaments of the Altar, and a carpet for the steps and predella, which are at first uncovered.

3. *On the credence,* and in the Sanctuary, besides the usual things requisite for Pontifical High Mass, those which are mentioned at page 270 Nos. 2—7. If ordinations are held, there will be the requisites mentioned in the *Pontificale.* White vestments for the Ministers, over which folded chasubles will be prepared, as well as white and purple vestments for the Canons.

4. *In the sacristy,* white copes for the Bishop's attendants, folded chasubles for the Cross-bearer, the same for the sacred Ministers, the triple-candle, and a lantern.

Article II.—*The Functions.*

5. *Prime, Tierce,* and *Sext* are recited in choir. Meanwhile the fire is lighted outside the church. Sext over, the

Clergy are summoned by the rattle to accompany the Bishop. The Deacon and Subdeacon vested *in albis*, without maniples, go to the Minister's bench. The Bishop, in cappa, is received as usual, and goes straight to the High Altar, where he prays at the faldstool, and passes to the throne. The Ministers having vested him in cope, retire to their bench, and the Assistant Priest goes to the side of the Bishop. The fire is placed before the throne in a safe position, three Clerics hold holy water, the grains of incense, and thurible; the Cross-bearer stands before the fire, facing the Bishop, with the Thurifer at his left.

6. The second Deacon takes off the Mitre, and the Bishop standing, reads the prayers for the blessing of the fire from the Missal. The Thurifer puts fire into the thurible, and after the blessing of the grains of incense, the Bishop sits, puts incense into the thurible, blesses it, and, standing, asperses and incenses the fire and the grains.

7. The Bishop then sits, the Assistant Priest and Clerks retire, and the fire is removed. The Bishop unvests with the assistance of the Deacon and Subdeacon, and puts on his cappa. The Ministers go to the credence, the Deacon puts on a white dalmatic, the Subdeacon a folded chasuble and maniple. The Bishop, with the aid of the Assistant Priest, puts in incense and blesses it. The Subdeacon takes the Cross in front of the throne, and the Bishop rises and salutes it. The Deacon and Clerks genuflect to the Bishop and go to the sacristy in the following order: The Mace-bearers, the Thurifer and bearer of the grains of incense on his left, the Subdeacon with the Cross, and the Deacon between two Clerks.

8. *In the sacristy,* the Deacon takes the triple candle, and one of the Clerks lights the lantern from the thurible with a match. They go to the door of the church, and advance with the Ceremonies detailed at No. 21 page 274. After each time *Lumen Christi* is sung, all rise and sing *Deo gratias.* The Bishop and Clergy in the Sanctuary sit after each response.

9. The Deacon takes the book of the *Exultet,* and gets

the Bishop's blessing, but does not kiss his hand. He goes to the lectern, while the Subdeacon and Thurifer stand on his right, and the bearers of the triple candle and grains of incense on his left. He incenses the book and sings the *Exultet* as at page 275. This over, the sacred Ministers take off their vestments at the credence, the Deacon resuming his purple stole; thus *in albis* they go to the Bishop, who stands uncovered and says secretly the *Pater noster, &c.* He presently sits while *None* is recited, the Assistant Deacons being at their places in choir. The Bishop goes to the faldstool for the *Christus factus est,* &c., and after the Prayer *Respice* returns to the throne, where the Assistant Deacons join him. He recites the prayers of Preparation for Mass with *Gloria Patri,* putting on white sandals and buskins.

10. After the Prayers the Bishop washes his hands, is vested in purple vestments of the Mass (but not the *pallium* if an Archbishop), and plain Mitre. Meanwhile the Canons, including the Assistants, vest in purple, and immediately form the circle before the Bishop until he has finished vesting. The sacred Ministers put on folded chasubles, and maniples, and wait for the Bishop in front of the Altar. The Clerks of the Mitre, &c., vest, where it is customary, in copes.

11. The Bishop proceeds to the Altar, holding his crozier, having the Assistant Priest in advance, the Deacons at his sides, and the Train-bearer with Clerks of the Mitre and crozier following. The Assistant Deacons leave him in front of the Altar with his Ministers, between whom (having given up his crozier and Mitre) he ascends to the Altar and kisses it. The Deacon puts on his Mitre, he inclines to the Cross, and comes down from the Altar. Here he is rejoined by the Assistant Deacons, and taking his crozier goes back to the throne, while the Ministers retire to their bench *a cornu Epistolæ.*

12. The Bishop sits at the throne, gives up his crozier, the first Assistant puts on the gremial, and all sit down. The Bishop reads the Prophecies; whilst they are being sung, and when he has finished, his Assistants sit. Each singer kisses the hand of the Bishop, with due genuflec-

tions after he has sung his Prophecy. The Bishop sings the Prayers as in the Missal, the Assistant Priest holding the book, the first Deacon singing *Flectamus genua*, and the second *Levate*. After the Prophecies, the Ministers *in albis,* unvest the Bishop, and put on his purple cope: the Assistant Priest replaces his ring. The Ministers again put on their vestments at the credence, and return to the throne. The Blessing of the Font takes place as at page 282.

13. After baptism, they all go to the chapel where Confirmation is administered, and the Bishop preaches to the candidates. The Bishop is again vested in violet cope, and they return to the High Altar, when the Bishop at the faldstool, and all others kneel, the *Ordinandi* to sacred orders prostrating. The *Litanies* are sung. At *Omnes Sancti et Sanctæ Dei,* the Deacon and Subdeacon vest in white at the credence, and the Assistant Priest at his place in choir. The Clerks of the Mitre, &c., put on their copes in the sacristy. At *Peccatores*, the Ministers go to the sides of the Bishop, the Assistant Deacons go to vest in white at their places in choir, and the Bishop and Canons rise. The Canons assume white vestments and again kneel, and the Ministers vest the Bishop in white, the Assistant Priest having at the proper times taken off and put on his ring (if an Archbishop, it is put on after he has received the *Pallium*) the Bishop kneels until *Ut omnibus fidelibus,* when he blesses the *Ordinandi* as in the Pontificale, the Ministers having meanwhile taken their maniples.

14. After the *Litanies* all rise, the *Ordinandi* return to their places, and receive lighted candles which have already been distributed to the other candidates, when the Altar candles were lighted, and the purple ornaments of Altar and throne removed. The singers begin a ferial *Kyrie eleison,* in plain chant. The Bishop begins the Mass, and having been incensed, goes to the throne where, with head uncovered, he recites the *Kyrie*. He then goes and sits in the middle to confer the first tonsure. Having returned to the throne he intones the *Gloria,* the bells of the cathedral are rung, and the rest of the bells of the

city; the small bells also in the church are rung during the recitation of the *Gloria* by the Bishop. The organ plays throughout the *Gloria*, and the sacred pictures of the church are uncovered.

15. After the *Gloria*, the Minor Orders are given; after the collect, the Sub-diaconate, and after the Epistle, the Diaconate. The Subdeacon having sung the Epistle, gives the book to the Master of Ceremonies, and goes immediately to the foot of the throne. After making a reverence the Subdeacon says in a clear voice: *Reverendissime Pater, annuntio vobis gaudium magnum, quod est, Alleluia.* He then approaches, kisses the Bishop's hand, and again at the foot of the throne, pre-intones *Alleluia*, which the Bishop repeats with head uncovered. After the first verse of the Tract, the Priest's Orders are given.

16. The Bishop having said the *Oremus* of the Offertory, receives the offering of candles from those ordained. The Mass is continued with those few exceptions marked in the Missal. After the communion, the Bishop concludes the ordination of the Priests. He then goes to his throne, recites the vespers, stands to intone *Vespere autem Sabbati*, and incenses the Altar at the *Magnificat*. He returns to his throne and is incensed, as the others also *more solito*. At the repetition of the Antiphon, he returns to the Altar and concludes the Mass. He gives his benediction, and the Indulgences are published as at other times. He then admonishes the ordained as in the *Pontificale*, and if he is an Archbishop lays aside the *Pallium*. He recites the last Gospel, unvests at the throne, and receives a cappa with silk instead of ermine on the hood. He says the prayers of thanksgiving, and lays aside his sandals and buskins. He is accompanied by the Clergy to his house: the organ being played and the bells being rung joyously.

PART VI.

THE CEREMONIES OF VARIOUS FUNCTIONS AND OCCASIONS.

CHAPTER I.

THE FORTY HOURS' ADORATION.

ARTICLE I.—*The Preparations for the Mass of Exposition.*

1. THE picture, or statue, at the High Altar, and the walls of the Sanctuary, should be covered with hangings, care being taken that the decoration contains no historical or profane figures.

2. *The Altar* should then be prepared with all possible neatness, without the relics or statues of saints being placed on it. Above the Altar will be placed, in an exalted position, the Throne for exposing the Blessed Sacrament, on the base of which is laid a pall or corporal. There should be a sufficient number of candles, some of which should encircle the Throne.[1] The antependium will be white, even though the Mass should require a different colour. (*Instr. Clement.* n. 11.)

3. *On the credence*, besides the usual preparations for High Mass, a cope for the Celebrant, of the same colour as the vestments; the book, containing the proper Prayers; the Remonstrance, for the Exposition, covered with a white veil; the Host, fixed in its crescent; and a stole, for the person who is to expose.

4. *In the choir*, at one side of the Altar, a bench covered with cloth of a becoming colour; and white stoles, for the use of those Priests who assist at the Adoration. (Bauld.)

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[1] Non licet lumen aliquod a parte postica spheræ seu ostensorii collocare, ut lucida appareat Sacra Hostia. (*S. R. C.* 31 Martii, 1821.)

5. *In the sacristy*, the usual vestments for the Ministers.

6. In a convenient place, the large processional canopy, the ombrellino (or *umbrella*), the processional Cross, two thuribles with their boats, candles and torches for the procession, two books for the Cantors who sing the Litanies, and at least four lanterns containing candles, should the procession pass outside the church.

ARTICLE II.—*The Mass of the Exposition.*

7. The Mass of Exposition and of Deposition should be sung at the Altar where the Blessed Sacrament is exposed. The Solemn Votive Mass of the Blessed Sacrament is sung with the *Gloria* and *Credo* (but within the Octave of Corpus Christi the Mass of the Feast is sung with the Sequence), and without any other Prayer; except, however, on Sundays of the first and second class, Feasts of the first and second class, Ash-Wednesday, Monday, Tuesday, and Wednesday in Holy Week, during the Octaves of Easter, of Pentecost, and of the Epiphany, the Vigils of Christmas and of Pentecost, privileged proper Octaves which exclude saints of the first and second class, not only those translated, but also those occurring; on which days the Mass occurring is sung with the Prayer of the Blessed Sacrament only, *sub unica conclusione* (*S. C. R.*, June 23, 1736, and April 6, 1737). The Preface, *De Nativitate*, is sung if there be no proper one. Should the above-mentioned doubles fall on Sunday, the Prayer of the Blessed Sacrament will be united *sub unica conclusione* to that of the Saint, and the Prayer of the Sunday will be said under its own conclusion. (Gardellini, in *Commentariis ad Instruct. Clement.*)

Note.—We have remarked above, that on Sundays of the first and second class, on Ash-Wednesday, Monday, Tuesday, and Wednesday in Holy Week, and during the entire Octaves of the Epiphany, of Easter and of Pentecost, on privileged proper Octaves, as also on the Vigils of Christmas and Pentecost, the Mass occurring should be sung with the Prayer of the Blessed Sacrament only *sub unica conclusione:* it is to be observed, that in these Masses of the days excepted, although the Rubric may

have prescribed other Prayers to be said, they ought to be omitted, and this is to be understood only of the Masses of Exposition and Deposition of the Blessed Sacrament, and of the Mass *pro Pace*, or any other that may be prescribed by the Pope.

8. The Mass, on this occasion, is celebrated in the usual manner, except that at the Offertory and Consecration of the Host, the Celebrant will offer and consecrate also that one which is to be exposed.

9. After the Elevation, the Clerks who hold the torches will not retire until the Sacred Host shall have been placed within the Remonstrance; then, having genuflected on both knees, they consign their torches (if there be a choir) to the persons appointed, otherwise they carry them to the sacristy.

10. Before the Elevation, according to the number prepared, the candles of the Altar should be lighted by the Clerks appointed.

11. When the Celebrant has received the Precious Blood, the two Ministers genuflect, and change places, the Deacon going to the right and the Subdeacon to the left of the Celebrant; having arrived there, they again genuflect; and the Master of Ceremonies having placed the Remonstrance on the Altar, the Celebrant, assisted by the Deacon, fixes the Sacred Host in it. The Deacon, after having closed the Remonstrance, places it on the centre of the corporal (Bauld. Mer.) The Ministers make the due genuflections, change places, and omit the usual *oscula* during the remainder of the Mass.

12. The Celebrant receives the ablution and purification of the fingers in the same place. (Bauld.) This over, the Ministers make the usual genuflection at his sides, and change places. The Subdeacon dries the chalice, and covers it as usual, leaving the corporal extended on the Altar, observing to retire a little whilst the Celebrant says *Dominus vobiscum;* he then genuflects on the predella, and on the lowest step when passing before the Blessed Sacrament: having conveyed the chalice to the credence, he stations himself behind the Deacon.

13. When the Celebrant has presented the chalice to

the Subdeacon, he genuflects, and proceeds to read the *Communio;* after which, returning to the centre, he kisses the Altar, and having genuflected with the Deacon, turns round by the Gospel side towards the people, taking care not to turn his back to the Blessed Sacrament, and says *Dominus vobiscum.* This being done, he again genuflects with the Ministers, and proceeds to sing the Prayers, at the termination of which he returns to the centre, and having kissed the Altar, genuflects with the Ministers, and turning round as above, says *Dominus vobiscum.* The Deacon then repeats the genuflection, and turning round in the same manner as the Celebrant, sings the *Ite, missa est.* All three then genuflect, the Celebrant says the *Placeat*, and the Ministers kneel as usual on the predella to receive the blessing.

14. The Celebrant, having said the *Placeat,* kisses the Altar, and after *Benedicat vos Omnipotens Deus,* instead of inclining his head, genuflects, and turns, as at the *Dominus vobiscum*, to give the blessing. He then, without completing the circle, or repeating the genuflection, turns by his left shoulder to say the last Gospel (Bauld.), signing the Missal or Card, and also himself, but not the Altar. When he says *Et Verbum caro factum est,* he genuflects towards the Blessed Sacrament.

15. The Mass being finished, the Ministers ascend the predella to the sides of the Celebrant, and all, having genuflected on one knee, proceed *per breviorem* to the bench.

16. Towards the end of Mass, the Clerks distribute the candles and torches to the clergy, and light them. The two Thurifers will also prepare fire in their thuribles, and while the last Gospel is being said, go to the Altar, making on their arrival a genuflection on both knees.

ARTICLE III.—*The Procession of the Exposition.*

17. The Celebrant and Ministers, having arrived at the bench, will take off their maniples, and the former, instead of the chasuble, will vest in the cope. The Celebrant will then put incense into the two thuribles without blessing it, the Deacon ministering the boat. He then

proceeds with the Ministers to the centre, where, having genuflected on both knees, he kneels on the lowest step, and thrice incenses the Blessed Sacrament.

18. During the incensing of the Blessed Sacrament, the Master of Ceremonies takes the humeral veil from the credence, and puts it on the Celebrant, after he has returned the thurible to the Deacon. The Thurifers will proceed at this time to the sides of the Altar, and the Clerks appointed distribute the staves of the canopy to the Priests (vested in cottas), or to other persons appointed to bear them, according to the custom of the church. (*Instr. Clement.* n. 15.)

19. The Blessed Sacrament being incensed, all three ascend the second step where the Celebrant and Subdeacon remain kneeling, while the Deacon proceeds to the predella, where, having genuflected on one knee, he takes the Blessed Sacrament without any inclination, and consigns it to the Celebrant in such a way that the impression of the Crucifix be turned towards himself, and not towards the Celebrant. (Mer.) Having consigned the Remonstrance into the hands of the Celebrant, he then genuflects, inclines his head, and turns to the right of the latter. All three then rise, ascend to the predella, and turn towards the people in such a manner that the Deacon may stand on the right and the Subdeacon on the left, both raising the borders of the Celebrant's cope. The Priest appointed sustains the small canopy open over the Blessed Sacrament, the Cantors intone the *Pange lingua* (Bauld., Mer.), and the procession advances in the following manner:—

20. The Acolytes, having taken their candlesticks from the credence, place themselves at the sides of the Cross-bearer (who in this function will not be vested as a Subdeacon, but in cotta—*Instr. Clement.* n. 13), and proceed to the entrance of the choir with their faces turned towards the Altar. After the intonation of the *Pange lingua,* they turn without genuflecting, and proceed forward in the route of the procession. The Clergy follow, walking two and two, having first genuflected on both knees to the Blessed Sacrament: they carry their candles or torches

in the outside hand, that is, those on the right with the right, and those on the left with the left hand.

21. Finally, the sacred Ministers descend, holding back the borders of the Celebrant's cope. They place themselves under the canopy, and follow the Clergy. The two Thurifers, walking in advance of the Blessed Sacrament, lightly swing their thuribles. Those who carry the lanterns will walk at the sides of the canopy, as Pope Benedict XIII. enjoined in the Roman Council, A.D. 1725, tit. xv. cap. vii. If the procession be confined to the church, the lanterns will not be required.

22. During the procession, the Celebrant recites, *submissa voce*, psalms or hymns, the Ministers alternately responding (*Instr. Clement.*; *Cærem. Epis.* and Bauld.), and the choir continue to sing the *Pange lingua.*

23. The procession having returned to the church, the Acolytes place their candlesticks upon the credence, and the Cross-bearer deposits the Cross in its place. The Clergy divide themselves at the two sides of the Altar, and when the Blessed Sacrament approaches, all kneel. The Thurifers, on arriving at the Altar, cease swinging their thuribles, and remain standing in the mean time on either side. The Celebrant, having arrived at the lowest step of the Altar, remains standing there, while the Deacon, having genuflected on both knees, but turned a little towards the Gospel corner, receives the Blessed Sacrament from him, when the Celebrant will immediately kneel, and take off the humeral veil. The Deacon then places the Blessed Sacrament upon the Altar, if there be another Priest appointed to deposit it upon the Throne, otherwise he places it there himself, and, without any inclination of the head, descends to the predella, where he genuflects on one knee, and rising, descends the steps laterally, turning to the right of the Celebrant. (Gardellini, *in Comment. ad Instr. Clement.*)

24. Those bearing the staves of the canopy, having consigned it to the proper persons, will receive the candles, and kneel in the form of a semicircle before the Altar, if they be vested in cotta; but if in secular dress, they will remain outside the Sanctuary. (Bauld.)

25. The Deacon, having returned to the right of the Celebrant after placing the Blessed Sacrament on the Throne, the Cantors intone the *Tantum ergo.* At the *Genitori*, the Celebrant will rise with the Ministers, and put incense into the thurible without blessing it, the Deacon ministering the boat, and the Subdeacon raising the right-hand border of the cope; after which, having genuflected, he thrice incenses the Blessed Sacrament. (*Instr. Clement.*) After the Celebrant has incensed the Blessed Sacrament, the first Thurifer will receive the thurible from the Deacon, and proceed to the centre, where, having genuflected with the second Thurifer, they both proceed to deposit their thuribles in the sacristy.

26. The *Tantum ergo* terminated (the versicle *Panem de cœlo,* &c., being omitted), the Cantors proceed to the centre of the choir, and kneeling there, sing the Litanies contained in the book printed for the Devotion of the Forty Hours. At the conclusion of the Litanies, the Celebrant having intoned the *Pater noster*, and continued it secretly, the Cantors intone the Psalm, *Deus in adjutorium*, &c.; after which the Celebrant, kneeling, says in a ferial tone the Prayers out of a book supported by the Ministers. These being finished, he rises, and with joined hands says the *Dominus vobiscum*, with the Prayers that follow. These being concluded, he kneels and again says *Dominus vobiscum.* The Cantors then say *Exaudiat nos omnipotens,* &c.; to which the Choir having responded *Amen*, the Celebrant adds *Fidelium animæ,* &c., without making any sign with his hand. After the last *Amen* has been said, all make a short Prayer, which being finished, the Acolytes take their candlesticks and proceed to the centre of the choir, where having genuflected on both knees, they retire to the sacristy, followed by the Clergy, who, on departing, likewise genuflect on both knees. The same may be said of the sacred Ministers, who will take care to remain uncovered until they arrive at a considerable distance from the Blessed Sacrament.

Note.—If, for want of a sufficient number of assistants, or for some other reason, the procession cannot take place, then the three sacred Ministers, having proceeded to the

bench as above stated, take off their maniples, and the Celebrant assumes the cope, after which, without putting incense into the thurible, they go to the centre, and having genuflected on both knees upon the pavement, continue kneeling on the lowest step. After a short Prayer, they rise, and the Celebrant puts incense into the thurible, and incenses the Blessed Sacrament with three swings. Afterwards the Deacon, or another Priest, places the Remonstrance on the Throne with the proper genuflections. The *Pange lingua* is then sung, at the *Genitori* incense is again put into the thurible, and the incensing repeated in the usual way. At the end of the *Tantum ergo* the Litanies are immediately intoned. The Blessed Sacrament can be also once incensed at the versicle *Genitori*, after it has been placed upon the Throne. (Gardellini.) The same should also be observed at the Deposition, except that the *Pange lingua* is sung after the versicle *Domine exaudi orationem meam*, and the Benediction is given as usual.

27. The Clergy having departed, the bench or stool previously prepared will be placed near the lowest step of the Altar, and those appointed to watch during the first hour will then approach.

28. At least twenty lights will burn continually, both by day and night, upon the Altar; but after the church has been closed, ten at least should be of wax, the rest may be oil. (*Instr. Clement.* n. 4.)

Article IV.—*The Mass* pro Pace.

29. The preparations for this Mass should be the same as those at other Masses, with this restriction, that the colour will be purple.

30. This Mass should be sung on the second day of the Forty Hours, at an Altar distinct from that of the Exposition, as also from that having the Tabernacle, in which the Blessed Sacrament reposes.[1] It should be sung with

[1] Lex autem quæ vetat celebrari alias missas præter duo recensitas (pro exponendo et reponendo) in altari expositionis, necdum obtinet in oratione quadragenarum horarum, verum etiam extenditur ad alias omnes, quæ per annum fiunt. (Clemens XI. in *Instruc.*)

Ministers *parati* upon all occasions, even in the churches of Regulars, and every existing use and practice to the contrary notwithstanding. (*Instr. Clement.* n. 10.)

31. The Mass will be without *Gloria* and *Credo,* and without any other commemoration than that of the Blessed Sacrament *sub unica conclusione.* The bell is not rung at the Elevation. If it should fall on Sunday, the *Credo* alone will be said, although it be a Votive Mass. (*S.C.R.* May 19, 1607.)

32. This Votive Mass will be sung with the same restriction which we have given for the Mass of the Blessed Sacrament, No. 7; but saying the Mass of some Saint or of the Octave, &c., the commemoration *pro Pace, sub unica conclusione,* will be added, omitting that of the Blessed Sacrament.

Note.—The private Masses celebrated during the Exposition will be of the current office, with the addition of the Prayer of the Blessed Sacrament, after those prescribed by the Rubric; and if it be a Feast of the first or second class, the Prayer of the Blessed Sacrament will be omitted. During these Masses all the bells will be silent, except that of the sacristy. (*Instr. Clement.*) On the days permitted by the Rubric, it is becoming to say the Votive Mass of the Blessed Sacrament without *Gloria* and *Credo,* and with the Preface *De Nativitate.*

Article V.—*Preparations for the Mass of Deposition.*

33. In the sacristy, and on the credence, the same things will be prepared as were necessary for the first day.

34. On the Altar should be placed, before Mass, the key of the Tabernacle, the book-stand, the Altar-cards, and the Cross, in those churches were such a custom exists, according to the constitution *Accepimus* of Pope Benedict XIV., July 16, 1746; although, under the pontificate of Clement XI., the Sacred Cong. of Rites had decreed, May 14, 1707, that the Cross should in every case be present during the time of Mass.

35. The benches placed for the Adoration of the Blessed

Sacrament should be removed, and all candles upon the Altar lighted before the commencement of Mass.

Article VI.—*The Mass of Deposition.*

36. Before entering upon the Ceremonies of the Mass sung in the presence of the Blessed Sacrament, it may be well to give some general rules for the greater convenience of those who wish to be instructed upon that function.

37. General Rules:—1. During Mass, the genuflection is always made on one knee, except that on approaching the Altar, when it should be made on both knees; the same rule will be observed if the Celebrant and Ministers should retire to the sacristy after Mass. (*S. C. R.* Nov. 12, 1831.) 2. Neither the Ministers, nor any other person make the usual reverences to the choir. 3. The Ministers, on presenting to, or receiving anything from the Celebrant, will omit the usual *oscula*, except that the Subdeacon will kiss the Celebrant's hand on receiving the blessing, after singing the Epistle; and the same may be said of the Deacon, when he receives the blessing before singing the Gospel. At the Oblation he will kiss the paten, the chalice, and the Celebrant's hand: he will do this also on presenting him the paten at the end of the *Pater noster*. The Celebrant, after the Deacon has concluded the Gospel, will kiss the Text, as usual.

38. The sacred Ministers, being vested, proceed to choir in the usual manner, and the Acolytes, having arrived before the Altar, genuflect on both knees, make a profound inclination, and retire, on either side, to await the arrival of the Ministers. The Clergy, having also genuflected on both knees, retire to their places, without bowing to each other. The Ministers, upon arriving in sight of the Blessed Sacrament, will take off their berrettas, and carry them in their hands to the entrance of the choir, where they give them to the Master of Ceremonies. The Celebrant, having genuflected on both knees, simultaneously with the Acolytes and Master of Ceremonies, before the lowest step of the Altar, begins the Mass as usual.

39. After the *Confiteor* they ascend to the predella, where they genuflect on one knee, and, in doing so, the sacred

Ministers will take care not to rest their hands upon the Altar, as this privilege is permitted only to the Celebrant. The Celebrant having then said the *Oramus te Domine*, they retire a little towards the Gospel side, with their faces turned to the Epistle corner, to receive the incense (for which purpose the Thurifer, before ascending to the platform, genuflects upon one knee on the pavement), the Deacon ministers the boat and spoon, without the usual *oscula* (*Cærem. Epis.*): he will observe the same rule whenever he obtains incense in the thurible, in the presence of the Blessed Sacrament.

40. The incense being received and blessed, the Thurifer retires to his place, with the proper genuflection, while the Celebrant and Ministers descend to the second step, taking care not to turn their backs to the Blessed Sacrament, to avoid which, the Celebrant and Subdeacon descend by the side of the Gospel, and the Deacon by that of the Epistle. Kneeling upon the edge of the predella, the Celebrant receives the thurible from the Deacon, without the usual *oscula* (*Cærem. Epis.*); and making a profound reverence before and after, he incenses the Blessed Sacrament with three swings, the Ministers raising the Celebrant's chasuble. (Bis. lit. M. n. 222; Mer.) They then rise, and having ascended to the predella, genuflect on one knee, and incense the Altar in the usual manner.

Note.—If, as before stated, in No. 34, there exists the custom of placing the Cross on the Altar, it will not be incensed. (*S. C. R.*, Sept. 29, 1738.)

41. The incensing over, the Celebrant descends to the lowest step, or to the pavement (according to the construction of the Altar), where, turning his face towards the people in such a manner that he does not turn his back to the Blessed Sacrament, he is incensed by the Deacon, who will stand opposite to him, with his back towards the people (Mer.); after which, the Celebrant ascends with the Ministers to the Epistle corner, where he says the *Introit* and *Kyrie* in the usual manner.

42. The *Kyrie* having been sung, the Ministers proceed to the centre, *unus post alium*, and having made a genuflection, the Celebrant intones the *Gloria;* then the Dea-

con and Subdeacon, having repeated the genuflection, proceed to say it in the usual manner. Having finished the *Gloria,* all three genuflect, and go *per breviorem* to the bench, where they sit and remain uncovered. In due time they return *per longiorem* to the centre, and having genuflected upon one knee, on the pavement, arrange themselves *unus post alium,* without any other genuflection. The Celebrant, upon arriving on the predella, having kissed the Altar, genuflects, retires a little, turning his back to the Gospel corner, and sings *Dominus vobiscum;* then returning to the centre, he genuflects with the Ministers, and proceeds to sing the Prayers as usual. This over, the Subdeacon sings the Epistle, making the usual genuflections at the Altar; and then, having received the benediction from the Celebrant, and kissed his hand, he conveys the Missal to the Gospel corner in the usual manner.

43. At this time the Celebrant proceeds to say the *Munda cor meum,* &c., genuflecting on arriving at the centre and on departing; he then goes to read the Gospel, while the Deacon conveys, *per longiorem,* the book to the Altar, genuflecting on the lowest step, and again on the predella.

44. The Celebrant having finished the Gospel, turns (without moving from his place), and puts incense into the thurible, as in No. 39. All three then proceed to the centre of the predella, where they genuflect, and the Subdeacon descends to the pavement. The Deacon continues kneeling, to say the *Munda cor meum,* &c., and having kissed the Celebrant's hand, upon receiving the benediction, he rises, and both genuflect together. The Celebrant then goes to the Epistle corner, and the Deacon, having descended to the pavement, makes the genuflection with the others, and proceeds to sing the Gospel in the usual manner. The Gospel being finished, the Subdeacon presents the beginning of the text to be kissed by the Celebrant without making any genuflection, which he will reserve until after having descended to the pavement, taking care as he descends not to turn his back upon the Blessed Sacrament. The Deacon incenses the Celebrant in the usual manner.

45. The Celebrant being incensed, all three proceed *unus post alium* to the centre, and having genuflected, the Celebrant intones the *Credo,* upon which the Ministers repeat the genuflection, and proceed to say it with him. When it is finished, all three, having genuflected, retire to the bench, as in No. 42.

46. At the *Crucifixus* of the *Credo,* the Deacon will take the burse from the credence, and having made the usual inclination to the Celebrant, proceed *per longiorem* to the Altar, genuflecting on the lowest step, and afterwards on the predella. He then spreads the corporal in the usual manner, and having repeated the genuflection, returns *per breviorem* to the right of the Celebrant.

47. Towards the end of the *Credo,* the sacred Ministers proceed to the Altar, as in No. 42; and the Celebrant having said the *Dominus vobiscum,* as above, and repeated the genuflection, says *Oremus.* The Deacon and Subdeacon then genuflect, and the Deacon proceeds to the right of the Celebrant, taking care to genuflect again upon his arrival at the Altar. The Subdeacon, in the mean time, goes to the credence to take the chalice as usual. The Deacon ministers the paten and chalice with the usual *oscula* (Mer.), but the Subdeacon the cruets without them. The Subdeacon, having received the paten from the Deacon, genuflects, first on the predella, and afterwards on the lowest step when on the pavement, taking care, however, not to kneel while the Celebrant, kneeling on the predella, incenses the Blessed Sacrament. (*S. C. R.* Feb. 11, 1764.)

48. The Celebrant having offered the chalice, the Deacon ministers the incense as in No. 39, and the Celebrant, without genuflecting, incenses the oblation: the Deacon does not remove the chalice from the centre of the corporal. This over, both descend to the second step, and kneeling upon the edge of the predella, the Blessed Sacrament is incensed (Bauld. Mer.), the Altar as in No. 40, and the Celebrant as in No. 41: the fingers of the latter are washed in the same place, as is prescribed by the Rubric of the Missal on Good Friday, and the Sacred Cong. of Rites, Aug. 22, 1682. He then returns to the

centre, and having made the genuflection, says, *Suscipe Sancta Trinitas*, &c.

49. After the Deacon has incensed the Celebrant, he goes in the usual manner to incense the choir, and afterwards the Subdeacon, who, for this purpose, retires a little towards the Gospel corner, genuflecting both before and after. The Deacon, having then returned the thurible to the Thurifer, ascends the second step, genuflects, turns as the Subdeacon did, to be incensed, and repeats the genuflection.

50. The Celebrant, having finished the *Suscipe Sancta Trinitas*, kisses the Altar, genuflects, and turns, as at the *Dominus vobiscum*, to say the *Orate frates;* and without completing the circle (*Rubr. Miss.* ut in feria VI. majoris hebdom.; Gav.; Mer.), turns to the centre, repeats the genuflection, and continues the Mass in the usual manner.

51. At the *Sanctus* the Acolytes approach with their torches, and, without any salutations, kneel; they do not retire until after the Communion of the Celebrant, as on the first day, which is the custom in the Basilicas and principal churches of Rome. From the Communion until the end of Mass, an exact adherence will be given to the rules prescribed for the first day, from No. 12 to No. 15 inclusively, the things necessary for the Procession being prepared towards the conclusion.

Article VII.—*The Litanies, and Conclusion of the Function.*

52. The Mass being finished, the Ministers, having retired to the bench, vest as in No. 17, and, without receiving the incense, proceed to the centre, where, having genuflected on both knees, they kneel on the lowest step. The Cantors then sing the Litanies, as on the first day, continuing them until the *Domine exaudi orationem meam*, &c., inclusively. (*Instr. Clement.* No. 20.)

53. At the *Peccatores* the Acolytes distribute candles among the Clergy, and light them; and the Thurifers prepare their thuribles, and approach the Altar with the usual genuflections.

54. The Celebrant, having said the *Domine exaudi*, &c., rises together with the Ministers, and, standing at the

centre, puts incense into the thuribles, without blessing it; then, kneeling, he thrice incenses the Blessed Sacrament. The Master of Ceremonies vests him with the humeral veil.

55. The Blessed Sacrament being incensed, the Thurifers place themselves, in the mean time, at the sides of the Altar, and the Deacon, or another Priest, vested in cotta and stole, with the due genuflections, removes It from the throne. If the Deacon, he will not place the Remonstrance on the corporal, but immediately consign it to the Celebrant, who is kneeling, he himself genuflecting as soon as he has delivered it. If, however, another Priest removes the Blessed Sacrament from the throne, placing it on the corporal, he will retire, with the proper genuflection; and the Deacon having ascended to the predella, will take it as above, continuing afterwards in conformity with the rules prescribed for the Exposition, on the Ceremonies and Rite of the Procession. (*Instr. Clement.*)

56. The Procession having returned, as in No. 23, and the Celebrant having arrived at the lowest step of the Altar, the Deacon, kneeling, will receive from him, whilst he stands, the Blessed Sacrament, towards which the Celebrant immediately genuflects, taking off the humeral veil. The Deacon then places the Remonstrance on the corporal, in the centre of the Altar, returning to the right of the Celebrant (*Instr. Clement.* No. 21), with the usual genuflections.

57. As soon as the Deacon has returned to the right of the Celebrant, the Cantors intone the *Tantun ergo.* At the *Genitori* the incense is put in, and the Blessed Sacrament incensed. After the versicle, *Panem de cœlo*, &c., to which, in Paschal time, and within the Octave of Corpus Christi, the *Alleluia* will be added, the Celebrant will rise, and without repeating the genuflection, or saying the *Dominus vobiscum* sing the Prayers with joined hands, the Ministers supporting the book.

58. The Prayers being finished, he kneels down, and having said, as on the first day, the *Fidelium animæ*, &c., receives the humeral veil, and having ascended to the predella, genuflects upon one knee. He then takes, with

both hands veiled, the Remonstrance, holding its *nodus* with his right and its foot with his left hand; the Ministers kneeling upon each side on the edge of the predella, and slightly inclined, raise the borders of his cope. (Bauld. Mer.) Turning towards the people by his right shoulder, with the Remonstrance before his breast, he then gives the Benediction, making over them the sign of the Cross in the following manner, and without saying anything—he will regulate himself, however, according to the height of the Remonstrance:—Turning towards the people, as above, he will slowly raise the Remonstrance upon a level with his eyes, and then in the same manner lower it below his breast, then he will raise it again to his breast, and in this attitude turn a little towards the Epistle side; after which returning by the centre, he will complete the circle by immediately turning to the Altar by the Gospel side. Having placed the Remonstrance on the corporal, he genuflects, at which time he puts off the humeral veil, and returns with the Ministers to the lowest step (taking care not to turn his back to the Blessed Sacrament), where he will continue kneeling. The Deacon, or a Priest, wearing a stole, having made the due genuflections, will then place the Blessed Sacrament in the Tabernacle, which for this purpose should be kept upon the Altar of Exposition. The consecrated Host should be consumed in a Mass of that or the following morning. (*Instr. Clement.* ibid.)

59. Whilst the Sacred Host is being placed within the Tabernacle, the Acolytes take their candlesticks from the credence, and proceed to the centre; the Master of Ceremonies, in the mean time, takes the berrettas from the bench of the Ministers, and, the function being concluded, gives notice to the Ministers to rise; all having then genuflected on the pavement, he gives them their berrettas, and they retire to the sacristy, preceded by the Thurifers and Acolytes to unvest in the usual manner.

Note.—As it often happens that a Bishop or Cardinal, and not the Celebrant, terminates the function, it may be necessary to mention how the Ministers should proceed after the Mass, when this is the case. The last Gospel being finished, the Celebrant, with the Ministers, proceeds

to the centre of the Altar, and having genuflected on one knee, but without any inclination of the head, descends *in plano*, taking care not to turn their backs to the Blessed Sacrament, as in No. 40. Having arrived there, all will genuflect on both knees with a profound inclination, before the lowest step of the Altar, at the same time with the Acolytes and Master of Ceremonies, as they did before Mass. Then all rise, and depart with heads uncovered, not putting on their berrettas until they are out of sight of the Blessed Sacrament. Having arrived in the sacristy, the Sacred Ministers take off their maniples—and if they are required to assist the Cardinal or Bishop, and are wearing vestments of any other colour than white, they will divest themselves of the former, and put on white vestments. (*S. C. R.*, Sept. 20, 1816.) They will then assist at the vesting of the Dignitary who is to make the procession, and proceed to the Altar, preceded by the Acolytes with their candlesticks, and followed by the train and mitre bearers. Having arrived before the Blessed Sacrament, the Deacon will remove the mitre and zucchetto from the Officiant, and having genuflected on both knees, they will kneel on the lowest step, the Master of Ceremonies taking care to deposit in its place the cushion (*Cærem. Epis.*) upon which the Cardinal or Bishop kneels, and the function will be continued as described above. At the Benediction, the Clerk of the Mitre will kneel down.

CHAPTER II.

THE ASPERGES.

1. THE aspersion of holy-water takes place on all Sundays of the year (except when the Bishop celebrates solemnly), not only in parochial but also in other churches. As the Priest who celebrates should make the aspersion, his chasuble and maniple, and the maniples of the Deacon

and Subdeacon should be placed on the bench at the Epistle side. The book containing the necessary prayers should also be ready.

2. The water should be blessed the same day by the Celebrant, or by another Priest.[1] The salt once blessed may be retained for use as long as is convenient. When the Celebrant is to perform the function there shall be prepared in the sacristy, a suitable vessel of water on a credence covered with white, a covered vase of salt, a towel for the Celebrant's use, the empty holy water vase with aspersory, a Missal or Ritual, and a towel.

3. The Celebrant and Ministers vest, but the former does not put on the cope, nor the latter the folded chasubles when used, till after the blessing. They go to the credence, where the Thurifer or an Acolyte holds the book open at the left of the Priest, who reads the exorcisms and prayers in a low voice, and with hands joined. The Deacon holds the salt before him, when he has to put it in the water, and then gives him the towel with the usual *oscula*.

4. The Thurifer closes the book and places it on the credence, and the Ministers put on their vestments. Meanwhile the Thurifer, who usually fulfils this office, pours some of the holy water into the vase and dries it with the towel. He then puts the aspersory into the water, and holds the vase with his right hand before his breast. When the sign is given they go to the High Altar as usual, the Thurifer walking before the Acolytes and the Celebrant between the sacred Ministers, holding back the borders of his Cope. No one takes holy water at the door of the sacristy.

5. At the High Altar, the Thurifer goes to the Epistle side, so as to be at the right of the Deacon, and the Acolytes genuflect with the Ministers, place their candles on the credence, and kneel near it. The Celebrant and Ministers kneel on the lowest step, even in Paschal time; but the Clergy in choir do not kneel at all.

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[1] In die Sancto Paschæ et Pentecostes, ubi est fons Baptismalis, fit aspersio cum aqua pridie benedicta in fonte Baptismi, et ante infusionem olei et Chrismatis accepta. (*Rubr. Miss.*)

6. The Deacon takes the aspersory above the middle and gives it to the Celebrant with the usual *oscula*. The Celebrant intones the Antiphon, asperses the Altar in the middle, towards the Gospel side, and towards that of the Epistle, signs his forehead with the aspersory, stands and asperses the Deacon and Subdeacon, who incline while being aspersed, and then rise. The Celebrant then gives the aspersory to the Deacon who restores it to the Thurifer. After the due reverence to the Cross, or to the Blessed Sacrament if present, they go to the more worthy side of the choir, the Thurifer being near the Deacon. They salute the choir, and the Deacon gives the aspersory to the Priest. If the Clergy is not numerous, each one may be aspersed, otherwise it will suffice to asperse towards the middle, left, and right. They repeat the salutation, pass to the other side of the choir, and act in a similar manner.

7. Canons in their church, should be first aspersed *singillatim*, with an inclination before and after, then the *Beneficiati* singly, without inclinations, and finally the rest, collectively as above. The Priest should then asperse the servers standing at the credence, and lastly the people, either going round the church or standing at the entrance of the sanctuary and aspersing to the middle left, and right. The Clergy should incline their heads whilst aspersed, take off even the *zucchetto*, and have their hands joined. The Celebrant should recite the whole psalm *Miserere* after *Asperges*, also the psalm *Confitemini*, in Paschal time, if he knows it by heart. The choir will repeat the *whole* of the Antiphon, and not merely the two words *Asperges me*, at least it should be repeated *sub organo*.

8. After the aspersion, the Deacon gives back the aspersory to the Thurifer; they return to the Altar, make the proper reverence, and remain standing. The Master of Ceremonies hands the book to the Deacon who aided by the Subdeacon holds it before the Celebrant.

9. After the prayer, the Celebrant and Ministers salute the Altar and go to the bench; the Clergy in choir sit down. The Celebrant with his face towards the Altar

lays aside his cope, and the Master of Ceremonies puts on his maniple and chasuble. The Acolytes then put on the Ministers' maniples. The Clergy rise, the Ministers salute them, and the Mass begins.

10. When the Bishop is present at the aspersion, the following will be observed:—After the aspersion of the Altar, the Celebrant does not asperse himself; but, leaving his Ministers at the Altar, goes, accompanied by the Master of Ceremonies and Clerk with the holy water, before the Bishop, to whom he makes a profound inclination, and presents the aspersory with the usual *oscula*. The Bishop, having taken holy water himself, asperses the Celebrant and his own Ministers, and returns the aspersory, which the Celebrant receives *more solito;* the Celebrant makes a profound inclination, consigns the aspersory to the Clerk, and returns to the foot of the Altar, where he makes the due reverence, and asperses the Deacon and Subdeacon. He proceeds as on other occasions, except that he is not accompanied by his Ministers,[1] but only by the Master of Ceremonies and Clerk: the Ministers remain standing at the foot of the Altar. (*Cærem. Epis.*)

CHAPTER III.

BENEDICTION OF THE MOST HOLY SACRAMENT.

1. *The Altar*, at which the Benediction is to be given, should be adorned with candles (at least twelve) and flowers, according to the solemnity of the occasion. The Cross, Reliquaries, and Altar-cards should be removed, but not left exposed on the credence A throne, with canopy, will be placed in a high position, so that it may be surrounded on either side in front with lights: a corporal should be extended on its base. The veil of the Taber-

[1] The reason Gavantus gives for this, is, that for the sake of reverence to the Bishop, the Celebrant should be attended with less than ordinary pomp.

nacle and the antependium will be white. A white burse, containing a corporal, and over it the key of the Tabernacle, may rest at the back of the Altar, in the centre.

2. *On the Credence* will be placed the humeral veil, book containing the Prayers, and, if necessary, the foot of the Romonstrance, covered with a veil, and the small bell.

3. *In the Sacristy* there should be prepared for the Officiant—a cotta, amice, white stole and cope; or, which is more fitting—an amice, alb, girdle, white stole, and cope for the Officiant; the usual vestments for the Deacon and Subdeacon, except the maniples (or, should there not be sacred Ministers), a cotta and white stole for the Priest who is to expose the Holy Sacrament; cottas for the rest of the Clergy; the thurible with fire, and boat with incense; and the torches, not less than two, nor more than eight (*Cærem. Epis.*), according to the solemnity.

4. Should a Bishop give the Benediction, he will require the mitre and (if in his own diocese) the crosier; a cushion will be placed for him on the lowest step, and a silver plate for the zucchetto, conveniently for the Master of Ceremonies.

5. All repair to the sacristy at the proper time: if there be no sacred Ministers,[1] two of the Clergy, or others vested in cotta, will assist the Officiant on either side. The Officiant, and he who is to expose the Most Holy Sacrament,[2] will wash their hands at the lavatory. The Officiant is then vested by his Assistants *more solito*, and the torch-bearers and others put themselves into processional order.

6. All, having made the proper reverence to the Cross, depart in the following order:—The Thurifer, with thurible not smoking, the Torch-bearers, the Clergy, two

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[1] The Bishop is always attended by a Deacon and Subdeacon vested in dalmatic and tunic. A Priest may be assisted either by Deacon and Subdeacon or by Clerics in cotta. (*S. R. C.*, 17 Sept., 1785, and 12 Aug., 1854.)

[2] A Priest, vested in cotta and white stole, may expose the Blessed Sacrament: he will carry the stole in his hand to the sanctuary. A Deacon may also fulfil this office; he will, however, wear the stole from the left shoulder. In small churches, where a Priest or Deacon may not be had, the Officiant will himself expose the Most Holy.

and two; and, lastly, the Officiant, with his Assistant on either side, raising the borders of the cope. In proceeding to the Altar, the Officiant (and Assistants, if in dalmatic and tunic) covers; the rest of the Clergy carry the berretta, with both hands, before the breast.

7. Having arrived in the sanctuary, the Torch-bearers withdraw on either side, the Clergy retire to their places, the Master of Ceremonies and Thurifer to the Epistle side, and the Officiant and his Assistants advance to the steps of the Altar. The Torch-bearers then form a straight line or semi-circle at some little distance behind. The Ministers having given their berrettas to the Master of Ceremonies, all kneel.[1]

8. After a short mental prayer, the Deacon, or the Priest appointed to expose the Blessed Sacrament (who will put on the stole), ascends to the Altar, and, having extended the corporal on the Altar, opens the Tabernacle, and genuflects *unico genu*, with his face turned *in cornu Evangelii*, so as not to turn his back to the Officiant. He takes the Blessed Sacrament from the Tabernacle, puts It in the Remonstrance, and (having closed the door) places It on the corporal, in the centre of the Altar. He again genuflects *utroque genu*,[2] and then deposits the Remonstrance on the throne;[3] after which, he makes a profound inclination, descends *in plano* at the Epistle corner (but in such a manner as not to turn his back to the Blessed Sacrament), takes off the stole, and continues kneeling. The Deacon, vested in dalmatic, does not divest himself of the stole. The Master of Ceremonies will place the steps conveniently, and assist the Priest or Deacon when he places the Remonstrance on the throne.

9. Having made a profound inclination, the Officiant, Assistants, Master of Ceremonies, and Thurifer rise. The Assistant on the right presents the spoon and incense-boat,

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[1] The Thurifer may be placed in the middle, between the Torch-bearers, or towards the Epistle side, a little behind.

[2] Analogy would require a single genuflection in this and similar cases.

[3] The exposition and incensing of the Blessed Sacrament should, according to analogy, be done in silence, the organ playing; but, where such is the custom, the choir may sing the Hymn, *O Salutaris Hostia!*

without *oscula*, whilst the Assistant on the left holds back the right-hand border of the cope. Incense is put in without blessing. All kneeling, the Officiant incenses the Most Holy Sacrament with three double swings, and, with the Assistants, who hold back the borders of the cope, makes a profound inclination before and after. All remain kneeling during the singing, except for the *Te Deum*, when all stand, save at the verse, *Te ergo quæsumus*.

10. The Litanies, &c., finished, the Cantors intone the *Pange lingua gloriosi*, or *Tantum ergo Sacramentum*.[1] If there be no Choir, the Officiant will himself intone the Hymn, or it may be commenced by the Musicians.

11. At the words *Veneremur cernui*, all profoundly incline, but do not prostrate themselves. At the commencement of the strophe *Genitori genitoque*, the Officiant, Assistants, Master of Ceremonies, and Thurifer rise, incense is put in, and the Most Holy Sacrament incensed as above, No. 9.

12. The Hymn finished, two of the clergy, or the Officiant, intone the versicle, *Panem de cœlo* &c., to which *Alleluia* is added during Paschal time, and the Octave of Corpus Christi. The response having been made, the Officiant rises, without making another genuflection, or saying *Dominus vobiscum*, and, with joined hands, sings the Prayer, *Deus qui nobis*, &c., with the conclusion, *Qui vivis et regnas in sæcula sæculorum*;[2] the book is sustained by the Assistants, who remain kneeling.

13. After the Prayer, the Officiant, now kneeling, is vested in the humeral veil, which is brought from the credence by the Master of Ceremonies.[3] The Deacon, or the Priest appointed (who will put on the stole without *osculum*), ascends to the throne, makes a profound inclination, takes the Remonstrance, and places it on the corporal, at the centre of the Altar. This done, the Officiant ascends to the predella, and having made a genuflection *utroque*

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[1] The first line of the *first stanza* only should be intoned, and not of every succeeding stanza.

[2] Sacred Cong. of Rites, 14th June, 1687, and 10th Sept. 1718.

[3] The Master of Ceremonies will immediately afterwards prepare, if necessary, the steps for the Deacon or Priest to ascend to the throne.

genu, covers his hands with the extremities of the veil, takes[1] the Remonstrance, *per nodum*, with his right hand, and the basement with his left, and, turning round, blesses the people in the prescribed manner.[2] The Assistants ascend with the Officiant, kneel on the edge of the predella, and, inclining a little, raise the borders of the cope during the time of the Benediction.

14. Whilst the Officiant blesses the people, the Thurifer (where such is the custom)[3] may thrice incense the Most Holy Sacrament; meanwhile the organ should be played as at the Elevation of the Mass. When the organ is not played, a Clerk may thrice ring the small bell.

15. The Officiant, having placed the Remonstrance on the Altar, genuflects *utroque genu*, and is in the mean time divested of the humeral veil. He then rises with the Assistants, descends in such a manner as not to turn his back to the Blessed Sacrament, and remains kneeling on the lowest step. The Deacon, or Priest, in stole, replaces the Blessed Sacrament in the Tabernacle, making a genuflection before and after. He closes the door, puts the corporal into the burse, and descends to the pavement: the Priest in cotta takes off the stole. The function thus concluded, all retire *more solito* to the sacristy.

Note.—Should the Bishop give the Benediction, the following particulars will be observed:—The Bishop gives up the crosier and mitre on arriving at the foot of the Altar, and again receives them before retiring to the sacristy. The zucchetto is taken off a little before the Tabernacle door is

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[1] Ad benedictionem populo impertiendam fas est Sacerdoti e manibus diaconi ostensorium accipere sumptum ex altari ac post benedictionem illud diacono præbere super altari denuo collocandum. (*S. R. C.* 12 Aug. 1854.)

[2] See No. 58, page 346.

[3] No mention of this incensing is made in the *Ceremonial of Bishops*, *Ritual*, or in the *Clementine Instructions*. The best authors on the Rubrics, and nearly all modern writers on the Ceremonies discountenance the practice, which does not obtain in the Church of the Mission, or in those other churches in Rome where the Ceremonial is carried out with the strictest exactitude. The latest decree obtained from the Sacred Congregation of Rites on the subject is as follows:—Utrum conveniens sit, quod Cæremoniarius, vel Thuriferarius incensit Sanctissimum Sacramentum quum populo benedictio impertitur, uti fit in elevatione SS. Sacramenti in Missa solemni?—Resp. *Non præscribi.* (Die 11 Sept. 1847.)

first opened, and again put on when the door is closed at the termination of the function. The Bishop will use a cushion when kneeling on the lowest step. The Bishop receives the Remonstrance from the hands of the Deacon, and blesses the people thrice; he again consigns the Remonstrance to the Deacon, and after having genuflected descends *more solito.*

CHAPTER IV.

BENEDICTION WITH THE CIBORIUM.

1. THE practice of terminating sacred functions by Benediction with the Ciborium having been for some time introduced, and being of frequent occurrence in different churches and oratories, our book would have been incomplete had it not pointed out the manner to be adopted whenever the custom of giving the Benediction with the sacred Ciborium is sanctioned or tolerated, notwithstanding those decrees which, although allowing a private exposition, yet prohibit the Ciborium to be extracted from the Tabernacle.

2. It is established, then, that a private exposition may be made, by opening the Tabernacle and rendering the Ciborium visible to the people; but it may not be placed upon a throne; a custom, the vestige of which is not to be found in liturgical writers, and which is contrary to the practice of the Apostolic See, as Benedict XIV. observes in the *Instituzione* xxx. § 16. Should, however, such a practice be allowed in any diocese, or, at least silently tolerated by the Bishop, M. Gardellini, in his Commentary on the Clementine Instruction (n. 10), is of opinion that there should be twelve lighted candles. In this he quotes from Benedict XIV., on the subject of Exposition with the veiled Remonstrance.

3. But to return to the subject of the private exposition. Six lights should be prepared (Decree of the Cong. of Bishops and Regulars, Dec. 9, 1602); the extended corporal and the key of the Tabernacle placed on the

Altar; and the humeral veil, with the Book of Prayers on the credence.

4. The Priest who is to perform the function, vested in cotta and stole, and wearing his berretta, proceeds with joined hands to the Altar; the Thurifer and two Acolytes, with torches (*Instit.* xxx. § 23, Benedict XIV.), going before. Having arrived at the Altar, the Priest gives his berretta to one of the Acolytes, genuflects *in plano*, ascends the predella, opens the Tabernacle, and draws aside the little curtain, if there be one. He again genuflects, and returns *in plano*, observing not to turn his back to the Blessed Sacrament. Having made a genuflection *utroque genu* on the lowest step, and a profound inclination (*S. R. C.* Dec. 23, 1753), he rises, puts incense into the thurible without blessing it, and, kneeling, incenses the Blessed Sacrament with three swings. In whatever manner the exposition be made, due homage and honour should be shown to the Blessed Sacrament.

5. The Blessed Sacrament being incensed, the Priest will say the usual prayers, according to the circumstances of time and place, and terminate the function with the *Tantum Ergo*. At the *Genitori* he will again incense the Blessed Sacrament, and, after having said the Prayer, close the Tabernacle. Where, however, there exists an expressed or tacit licence of the Ordinary, he will put on the humeral veil, ascend to the predella, and having there genuflected, will take the Ciborium from the Tabernacle, and, having placed it upon the corporal, take it under the cup, with his left hand veiled, and cover it by placing over it the other extremity of the veil. This done, holding the Ciborium with both hands, he turns towards the people and blesses them as usual.

6. Having given the Benediction, he places the Ciborium on the corporal, takes off the humeral veil, places the Ciborium on the Tabernacle, genuflects, and closes the door. He then descends *in plano*, takes his berretta, and, having genuflected, covers, and, preceded by the Acolytes, retires to the sacristy, where he unvests as usual.

CHAPTER V.

THE MANNER OF SERVING A LOW MASS.

1. THE Server[1] at Low Mass should strictly be a Cleric, as the Rubrics prescribe; nevertheless Laics are now through custom allowed to serve. They will observe all that is prescribed for the Cleric, with the exception that they do not wear the cassock and cotta.[2]

2. The Cleric who would serve Mass should wear the tonsure,[3] cassock, and cotta. Standing to the left of the Priest with his head uncovered,[4] he will assist him to vest,[5] presenting in succession the amice, alb, girdle, maniple, and stole. Such vestments as have the Cross wrought upon them he will draw to his lips, as if to kiss the sacred emblem; though, out of reverence, he will refrain from actually doing so.

3. He should arrange the chasuble in such a manner that the Priest may be able to put it on himself; yet, if he desire it, the Server may vest him with it.

4. Care should be taken that the alb hangs equally on all sides, and to a reasonable height from the ground; and that the Cross of the stole is in the middle, near the lower part of the neck, and folded down so as to remain covered by the chasuble.

5. Before leaving the sacristy with the Priest, the Server will if necessary light the candles on the Altar, beginning on the Epistle side, and then proceeding to that of the Gospel: he should be careful not to rest his left hand on the table of the Altar. If, on any occasion, more than two candles are to be lighted, he will begin with those nearest

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[1] There should be but one Server; it is when Mass is *sung* without Deacon and Subdeacon that two are required.

[2] The use of the cassock and cotta is now universally allowed to laics serving at the Altar, in those countries where the first tonsure is seldom conferred upon any but adults. The use of gloves is prohibited. (*S. C. R.* Aug. 12, 1854.)

[3] The tonsure is, of course, never assumed by laics.

[4] The use of caps of any kind is prohibited to Servers at Low Masses.

[5] Before vesting, the Priest will place the markers in the Missal, and then wash his hands. (*Rubr. Miss.*) The Server should therefore assist at the lavatory, presenting the towel, &c.

the Cross. He should always genuflect in passing and repassing before the Cross, even though the Blessed Sacrament be not present in the Tabernacle.

6. When carrying the Missal, he will take care not to displace the markers, to hold it with both hands, straight before the breast, the opening being towards his left. (*Rubr. Miss.*) He will also be careful to take the same Missal which the Priest has prepared with the markers, and not another.

7. Before proceeding to the Altar, the Server will make a reverence to the Cross or image of the sacristy, and to the Celebrant. At the door of the church he will take holy-water for himself, but will not offer any to the Priest.[1]

8. He should observe not to leave the sacristy whilst the Elevation is taking place at any of the Altars, or when it is on the point of taking place.

9. The Server should discreetly request those who are kneeling to make way for the Priest, beckoning to them to withdraw their feet, or to stand up, as occasion may require: the same should be observed in returning to the sacristy. Having arrived in the middle of the church, he will genuflect with the right knee to the High Altar, although only the Cross be on it; as also at any other Altar where the Blessed Sacrament is present, from the Elevation to the end of the Communion. He should do so simultaneously with the Priest.

10. Should it happen that the Elevation of the Most Holy Sacrament is taking place at any Altar, the Server will quickly take the Celebrant's beretta, and kneel on both knees: he will kiss and present it before rising.

11. Having arrived at the Altar, he will take the Celebrant's beretta with his right hand, and kiss the priest's hand, and the beretta, which he will not place upon the Missal. He then genuflects to the Cross, on the pavement, and not upon the step, even if it be not the Altar of the Blessed Sacrament. He should genuflect in the same manner as often as he has occasion to pass before the

[1] It is usual, on coming from the sacristy, to ring a small bell, for the convenience of the faithful, that they may know when and where another Mass is about to be commenced.

Altar, in moving the Missal from one side to the other, and the like.

12. The Missal should then be placed closed on the cushion, or stand, at the Epistle corner of the Altar, with the opening of the book towards the chalice: in doing this, the Server should not ascend before the Priest, and, if possible, should avoid standing on the predella.[1] The beretta should never be left upon the Altar, but upon the credence, or elsewhere.

13. The Server does not open the Missal, for it is prescribed that the Priest do so himself.

14. The Server should observe never to leave the Priest alone at the Altar, except for some very urgent reason.

15. He will proceed to the Gospel side,[2] making a genuflection in the centre. In genuflecting he will not bend himself in an ungraceful manner, but descend straight to the ground on the right knee, with the face turned towards the Altar.

16. Should the Priest inadvertently have put the burse of the corporal where it is liable to be stained by wax from the candles, the Server will place it in a better position; he will also do the same, at the proper time, with regard to the veil of the chalice.

17. He kneels, with hands joined, on the pavement upon which the Celebrant stands: he may kneel upon the step after the Priest has ascended to the Altar. He will respond with a clear but modest tone of voice, taking care to pronounce the words entire, not halving, leaving out, or proceeding with too great haste. He should have committed to memory beforehand the whole of the answers for the Mass.

18. Throughout the Mass he should be in uniformity

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[1] The Rubric of the Missal allows the Clerk to proceed without the Missal, supposing it to be prepared beforehand on the Altar; in this case he will proceed at once to place the beretta on the credence.

[2] When the book is on the Epistle side of the Altar, the Server kneels or stands below the steps on the Gospel side; but when the book is on the Gospel side, he will kneel on that of the Epistle. There is but one exception, namely—when the book is *closed* during the last Gospel, at which time he kneels on the same side upon which is the book, *i.e.*, at the Epistle corner below the steps.

with the Priest, in making the sign of the Cross, genuflecting, striking the breast, inclining, &c. And here, in order that these things may be better attended to, we may as well state, that one should abstain from reading the office, or reading spiritual books, as also from speaking with others, or turning round to look at what is going forward. This is what St. Charles Borromeo enjoined the Clerics of his diocese, so that they might be wholly intent on performing well this part of their ministry. At the Psalm, *Judica me Deus*, at the *Kyrie eleison*, and the rest, the Server should be careful to answer alternately with the Priest, and not to anticipate him, lest he become confused.

19. When the Priest has said the *Confiteor*, he will not answer *Amen*, but, immediately turning towards him, say, *Misereatur tui*, &c.

20. He will say the *Confiteor*, being profoundly inclined, and turn towards the Celebrant at the words, *Tibi Pater* .... *Te Pater:* he remains inclined during the whole of the *Misereatur vestri.*

21. When the Priest ascends to the Altar, the Server, with his right hand, will raise a little the extremity of the vestments in front, and not at the side. The Priest having ascended, the Server may kneel on the step, having his hands joined, and his face turned towards the Altar.

22. The Priest being the first to say the *Kyrie*, should be answered deliberately, and in due order.

23. When the Priest says *Dominus vobiscum*, the Server will slightly incline his head, and answer, *Et cum Spiritu tuo*.

24. Having answered *Deo gratias*, at the end of the Epistle, the Server will proceed (with the proper genuflections) to convey the Missal to the Gospel side of the Altar, taking care lest he touch the Priest with the book, to avoid which he should come down from the predella.[1]

25. If, whilst the Gospel is being read, the Elevation is

[1] He will await with his face towards the Altar, at the right of the Celebrant, until he has retired from the book. Having placed the book on the Altar, he returns immediately to the Epistle corner below the steps.

taking place at any of the adjacent Altars—or if Holy Communion is being given, and the church be small,—the Server should not remain standing, but kneel.

26. Whilst the Gospel is being read, he should not prepare the cruets, but remain standing; and after it is finished, whether the *Credo* is said or not, he will kneel, till the Priest has said *Dominus vobiscum*, after which he rises, genuflects, and goes to the credence, or elsewhere, to prepare the cruets.

27. Should the Celebrant give him the veil of the chalice, he will fold it; and if the Altar be large enough, leave it there, near the Altar-card, but beyond the corporal, on the Epistle side. Should, however, the Altar be narrow, and there be danger of the veil being stained by wax from the candles, he should carry it to the credence, or elsewhere. Should the priest himself fold it, he will observe what has been mentioned above, respecting the burse (No. 16).

28. Standing, if possible, beyond the predella, the Server will spread the napkin on the Altar, and place upon it the plate with the cruets, uncovered. To prevent staining the linens, the cruets, without the plate, should not be placed on the napkin or on the Altar-cloth.

29. He will take the wine cruet with his right hand, kiss it, and having inclined his head to the Priest, present it to him. He then takes that which contains the water, and holds it also in his right hand; after the Priest has blessed it, he gives it to him in precisely the same manner: he receives the former with his left hand; and places it on the credence, and not on the Altar-cloth. Having received the water-cruet, he kisses it, as above. There is, however, an exception to be specified; namely, where the Mass is for the Dead, or when the Blessed Sacrament is exposed, or consecrated for the Exposition, neither the cruets, nor anything else which has to be presented to the Priest, should be kissed.

30. He will observe that neither his hands nor his arms may rest upon the Altar, but that he maintain a composed and reverential standing position.

31. When the Celebrant comes to wash his fingers, the Server, having adjusted the towel in such a way that it

may readily be taken up, will hold the plate in his left hand, and the cruet in his right; then kissing the cruet, he will gently pour out the water, always through the small spout, and in the middle, not scattering the water here and there over the hands of the Priest. Doing this, he should always stand apart from the Altar, and below the predella, making a profound reverence before and after.

32. When he has received the napkin from the Priest, he will kiss it, and make an inclination of the head. He will not leave the napkin extended on the Altar, but fold and place it with the cruets.

33. If the Most Holy Sacrament be exposed, he will not ascend to the Altar, but stand on the pavement facing the Altar, and there minister the water and napkin without kisses.

34. Then taking the little bell (without sounding it), he will return to his place and kneel, not omitting the proper genuflection.

35. At the *Orate fratres*, the Server waits till the Priest has turned to the Altar, and then begins the *Suscipiat*: for this he will kneel where he happens to be at the time.

36. At the *Sanctus*, he will incline his head a little, and thrice moderately ring the bell. He should not strike his breast, but at the *Benedictus* make the sign of the Cross on himself.

37. At the conclusion of the first *Memento*, or a little earlier, he will proceed to light the small candle for the Elevation.

38. He will approach the Priest for the Elevation,[1] and take the chasuble with his left hand, not drawing it towards himself, but only lifting it when the Priest elevates the Host and the Chalice, and not when he genuflects, for then it should not be held. He should not begin to ring the bell till the consecration is made; he then rings it thrice during the Elevation of the Host, and thrice during that of the chalice, keeping together with the Celebrant,—

[1] Kneeling on the predella, not immediately behind the Priest, but a little towards the Epistle side.

that is, when he genuflects, when he elevates the Sacred Species, and again when he is about to geuflect. He should not kiss the chasuble, either before or after. At the Elevation, he will bow down to the Most Holy Sacrament in profound adoration.

39. At the *Agnus Dei*, in Masses for the Dead, he does not strike his breast.

40. When the Priest, after the Communion of the Host, signs himself with the chalice previous to his receiving the Precious Blood, then, and not before, the Server will rise, make the usual genuflection, carry the bell to the credence, and proceed to minister the cruets. If the Altar be that of the Blessed Sacrament, he should genuflect on the step before and after.[1]

41. Whilst the Priest is signing himself with the chalice,[2] the Server should not ring the bell, since the Elevation of the chalice is not now made to excite the people to the adoration, which is already over, but the Priest only signs himself as he did with the Host. Besides, the Rubric of the Missal prescribes that the bell should be rung at the *Sanctus* and at the Elevation only; and to do so at this time would merely cause the people to stand up, whereas they should remain kneeling till the benediction, inclusively.[3]

42. The Server will take both the cruets at the same time, in order to pour out the wine and water for the purification of the Priest's fingers. He will, if possible, stand below the predella, and not incline over the table of the Altar, observing also the usual kisses and reverences. He should be careful never to touch, with the cruets or his hand, either the fingers of the Priest or the chalice;

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[1] If for any reason the Tabernacle be opened, the Server will kneel till the door is closed.

[2] Should any of the faithful approach for Holy Communion, he will now say the *Confiteor*. He should not accompany the Priest when he communicates the people, but, if necessary, he may assist to sustain the cloth.

[3] There is no Rubric which directs the bell to be thrice rung at the *Domine, non sum dignus*, in the Mass. It is usual in some countries to ring the bell at the "Hanc igitur oblationem," though the Rubric does not recognise the custom.

in withdrawing the cruets, he will be cautious, lest any drops of wine or water fall upon the Celebrant's hands, on the foot of the chalice, or on the Altar-cloth.

43. The cruets will be carried to their proper place and covered, and the Elevation-candle extinguished; all should be done briskly, yet with reverence.

44. The Missal, with its cushion or stand, should then be removed to the Epistle side of the Altar, the Server observing the proper genuflections. This done, he returns to the Gospel corner, and kneels till after the Priest's benediction.

45. When the Gospel of St. John is not said, but some other, he will convey the Missal to the Gospel side, after the Priest has said the *Ite Missa est.*[1]

46. Having taken the berretta in his hand,[2] he will not place it on the Missal, or on the Altar; but when the Celebrant has finished, and has descended to the pavement, he should genuflect, and then (not before) kiss the berretta, and present it to the Priest with his right hand, in such a manner that it may be conveniently taken, kissing also the priest's hand.

47. On reaching the sacristy, the Server will step a little aside, and, as the Priest passes him, make a profound reverence: he will also incline in the same manner to the Cross or Image of the sacristy. Having laid aside the Missal, he will stand to the left, and assist the Priest to unvest, kissing those vestments which are marked with the Cross—viz., the stole, maniple, and amice. In receiving the alb, he should so raise it that it may not trail on the ground. When all is done,[3] he will make a final reverence to the Priest.

48. He then returns to the Altar, where, having made the proper genuflections, he puts out the candles first on the Epistle side, and then on that of the Gospel. Should

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[1] Having placed it there, he may kneel at the centre for the Priest's benediction, and then pass over to the Epistle corner.

[2] Should the Missal be required in the sacristy, the Server will take it from the stand or cushion, on the Altar, just before he takes the berretta.

[3] When the Priest washes his hands, the Server will again assist at the lavatory.

there be several candles burning, he will commence with the last, that is, the farthest from the Cross, and so on successively until they are all extinguished. They should not be left smoking, as is too often the case, nor should they be put out by the breath, but with the proper extinguisher.

49. Should he, however, extinguish the candles before leaving the Altar with the Priest, in order that they may remain lighted to the end of the Gospel, he will first extinguish that on the Gospel side, but yet not before he has answered, *Deo gratias;* afterwards that on the Epistle side, in the manner described above.

50. Finally, we have to observe that the Server should not ring the bell at the *Sanctus* or Elevation, when the Most Holy Sacrament is exposed on the Altar, there being then no occasion to excite the faithful to adoration, since the public exposition is sufficient, and ordained for that purpose. This will also be observed during the time of High Mass, or other solemn functions,—as funerals, processions, &c., in order not to oblige the Ministers and choir to kneel at a time they should be standing or sitting.

CHAPTER VI.

THE MANNER OF GIVING HOLY COMMUNION OUT OF MASS.

1. As it often happens that Holy Communion has to be given out of Mass, it will be useful to give the Priest some instructions concerning it. He washes his hands, and vests in cotta and stole of the colour of the office of the day.[1] If the Priest who gives Communion be a Canon, having the use of the cappa, he should lay it aside, and take a cotta and stole. (*S. R. C.* 12 Julii, 1628, et 19 Junii, 1773; *Rit. Rom.*) Thus vested, the Priest puts on his berretta, and goes to the Altar of the Blessed Sacrament with hands joined, and preceded by a Clerk, who carries the corporal enclosed in a burse.

2. Having arrived at the Altar, he gives his berretta to

[1] Juxta Ritualis Romani Rubricam (stola pro ministranda SS. Eucharistia) debet esse coloris officio convenientis. (*S. R. C.* 12 Martii, 1836.)

the Clerk, and makes in the middle a genuflection *in plano*. He ascends to the Altar, extends the corporal, and places the burse, as at Mass. Having then opened the Tabernacle, he makes a genuflection, brings out the ciborium, and places it upon the corporal. He then opens it, places the cover on the corporal a little behind, but not far from the ciborium, and repeats the genuflection. He then continues as in the ordinary Mass, with the exception of the following particulars:—When the Priest returns to the Altar he places the ciborium on the corporal, and genuflects; he then lightly rubs together the thumb and forefinger of the right hand over the ciborium. Afterwards, continuing to hold the thumb and finger united, he covers the ciborium, without making another genuflection; he then purifies his fingers in the small vase prepared for the purpose, and wipes them with the purificator. Whilst doing this he says the antiphon, *O Sacrum Convivium*, &c.: in Paschal time he adds, *Alleluia*. After this he says *Panem de cœlo*, &c., to which the Clerk responds, *Omne delectamentum*, &c. They also add *Alleluia* during Paschal time, and the whole of the Octave of *Corpus Christi*. The priest then says *Domine exaudi*, &c.; *Dominus vobiscum*, *Oremus*, and the Prayer *Deus qui nobis sub sacramento*, &c. The Clerk will make the proper answers. In Paschal time, in lieu of the preceding prayer, he says the following: *Spiritum nobis, Domine, tuæ caritatis infunde; ut quos Sacramentis paschalibus satiasti tua facias pietate concordes. Per Christum Dominum nostrum.*—R. *Amen.*

3. The Priest then replaces the ciborium in the Tabernacle, which he does not close until he has made a genuflection. Afterwards, raising his eyes to the Cross, extending and joining the hands, and inclining the head towards the Cross, he says aloud, *Benedictio Dei Omnipotentis;* then, turning himself towards those who have communicated, he continues: *Patris, et Filii, et Spiritus Sancti;* at the same time he makes the sign of the Cross towards them with his right hand. He concludes by saying, *Descendat super vos et maneat semper*, and returns to the Altar by the same side, without having made a circle. The Clerk answers, *Amen.* The priest folds the corporal, and puts it

into the burse, which he gives to the Clerk, or retains to carry himself. He makes an inclination of the head to the Cross, descends *in plano*, genuflects, and retires to the sacristy.

4. When, for any pressing reason, a Priest, vested in the sacred vestments, is obliged to give Holy Communion immediately before or after Mass, he ought also to do it in the manner we have given above.

5. But the rules are not the same for taking the ciborium from the Tabernacle, if Holy Communion is given during Mass. Then, after having received the Precious Blood, the Priest covers the chalice, and places it at the extremity of the corporal, on the side of the Gospel. Afterwards (having always the thumb and forefinger of each hand united), he removes the Altar-card from the middle, opens the Tabernacle, genuflects, and takes out the ciborium; he continues with the rest as we have given above, except that at the end the Priest does not say any prayer, and does not wipe his fingers, but, as soon as he has genuflected, covers the ciborium, places it in the Tabernacle, which he closes after another genuflection, and continues the Mass as usual.

CHAPTER VII.

ON PROCESSIONS.

1. Processions are of two kinds, ordinary and extraordinary. Ordinary processions (which, however, are not of obligation) are those which occur on the Feast of the Purification, Palm Sunday, the three last days of Holy Week, St. Mark's Day, the Rogations, and on the Festival of Corpus Domini. Also such as take place according to the custom of any church on particular days, such as those with the relic of a Patronal Saint, or some others to whom there is special devotion. Among ordinary processions may also be included that of the Blessed Sacrament, which, according to ancient usage, takes place in the the Cathedral and Parochial Churches on the third Sunday of each Month, and of which Benedict XIV. has

spoken with approbation. Extraordinary processions are those appointed to obtain some special favour, or for a special thanksgiving, &c.

2. Images and representations of the saints and sacred mysteries may be carried in all processions except those of the Blessed Sacrament; but the practice of consigning them to girls, or allowing girls to carry an image of the Blessed Virgin, is an abuse which all authorities severely condemn.

3. The figure of Christ on the Cross (an Archbishop's excepted) should be turned *from*, and not *towards*, the people, *quasi Christus præire videatur* (*S. R. C.*, die 18 Maii, 1675). The rule is the same in the case of Images of the Saints.

4. The Thurifer will walk before the Processional Cross of the Church from which the procession takes place. He gently swings his thurible, the incense of which will have been blessed before setting out. In a procession of the Blessed Sacrament two Thurifers will walk immediately before It. A Thurifer may walk immediately before a sacred relic, in honour of which the procession takes place.

5. The Cross-bearer, Thurifer, and Acolytes are allowed no head-covering whatever; the Master of Ceremonies is allowed only the zucchetto (*S. R. C.*, 17 Jul. 1734). The rest of the clergy will wear their berettas outside the church: within the church they are all uncovered except the Officiant, Deacon, Subdeacon (if he be not Cross-bearer), the Canons, and others *parati* (*Cærem. Epis.* lib. ii. cap. iii. n. 1). In a procession of the Blessed Sacrament none of the clergy cover.

6. In passing before a Church or before a Cross, all uncover. When passing before an Altar where the Elevation is taking place, they kneel until the chalice is replaced upon the Altar; where the Holy Sacrament is exposed, or Communion being given, or on meeting a Priest who is carrying the Viaticum to the sick, all genuflect, *utroque genu*, and pass on. (Bauld.) A single genuflection is made before an Altar of the Blessed Sacrament, and a profound inclination on passing before a Sacred

Relic exposed, or before the High Altar, if it be not that of the Holy Sacrament. But in a procession of the Blessed Sacrament itself, no genuflection or salutation of any kind is made.

7. If the Sub-deacon bear the Cross, the Deacon will walk on the left of the Celebrant or Officiant. According to the Ceremonial of Bishops the body of singers go before the Cross; but this presumes it to be a Cathedral Procession. In other cases they would follow the Cross; or, should the Clergy be numerous, they may be placed about the middle, where they would be better heard by the whole.

8. The following ORDER is usually observed:—

I.
Lay Confraternities, *juniores priores.*

II.
Regular Communities in the habit of their Order.

III.
Civil Dignitaries, bearing torches.

IV.
Thurifer, with incense burning.

V.
Cross-bearer between Acolytes.

VI.
The Choir of Singers.

VII.
Clerici seminarii.

VIII.
Sacerdotes exteri.

IX.
Curati eccl. paroch.

X.
Clerus Cath.

XI.
Subdiaconus. Celebrans. Diaconus.

XII.
Episcopus (si adsit).

Notes on the above Order.

I. *Juniores priores, i. e.*, those most recently established in the parish or locality walking in advance of the others. In a procession of the Blessed Sacrament, the Confraternity of the Blessed Sacrament would take the place of honour. Confraternities, whose members wear a distinctive dress, may carry a cross or banner.

II. Precedence is given in the order of their antiquity in the locality. Each community having a Cross-bearer in front, with a veil of the colour of the day attached to the Cross.

III. If they do not bear torches they walk *behind* the Officiant.

IV. Except in processions of the Blessed Sacrament, &c., *ut supra*, No. 4.

V. The Cross-bearer will be habited in cotta, unless he be the Subdeacon of the Mass, in which case he will retain his tunic but not the maniple.

VI. For convenience sake the singers do not hold palms or candles.

IX. *Superpelliceis induti.* In the precedence of parish Priests, the antiquity and dignity of the parish church, and not of the Priests themselves, are to be regarded.

XII. *Episcopus in publicis processionibus cum cappa, et birreto, non inter dignates, sed solus incedere debet.* (*S. C. R.*) When a Sacred Image or Relic is carried as the principal object in a procession, the Bishop, being in cappa and berretta, will follow immediately after it. (*S. C. R.*)

9. Prelates in rochet and mantelletta follow the Celebrant, as also does the Vicar-General, who, unless he is otherwise privileged, wears the simple ecclesiastical dress, viz., cassock and cloak. For the procession of the Blessed Sacrament, on the third Sunday of the month, the Rites given for *Corpus Christi* may be followed, except that the Clergy will wear sacred vestments only during that octave. When a Sacred Relic is to be honoured by a procession, it should be first incensed, then carried by the

Celebrant, preceded by the Thurifer. When they return to the church, the versicle and Prayer should be sung. Incense is again offered, and, finally the blessing given with the Relic.

CHAPTER VIII.

THE OFFICE OF PREACHER.

ARTICLE I.—*When Mass is celebrated by the Bishop.*

1. No sermon should be preached except by the Bishop, or by a Canon, who should then serve him as Assistant Priest. (*Cærem. Epis.*)

Should the Bishop himself preach, he may do so from his Throne, if it face the people, or he may sit upon a faldstool on the predella, or, for greater convenience of being well heard, he may advance to the plane of the Sanctuary, or even occupy the pulpit. Should he use the faldstool, on his right hand will sit the Assistant Priest, and a short distance behind him the Deacon of the Gospel and the first Assistant Deacon: on his left hand the Subdeacon and the other Assistant Deacon. At the close of the Bishop's sermon the Deacon of the Mass, standing moderately inclined on the left of the Bishop, will sing the *Confiteor*. This ended, the Assistant Priest publishes the Indulgence, and the Bishop gives his Benediction *more solito*.

2. If the sermon be preached by a Canon, he will proceed as at No. 70, page 125. Should there be any high civil dignitaries present, the Preacher will salute them after the Bishop, unless, indeed, the Bishop be a Cardinal; in which case these salutations are omitted. (*Cærem. Epis.*)

ARTICLE II.—*When Mass is sung in presence of the Bishop.*

3. When the Bishop assists at Solemn Mass, the sermon may be preached by some ecclesiastic of his appointing. The Preacher will wear the choral dress if he be a Canon; the cotta, if a Secular Priest; and the habit of his Order if a Regular.

4. Accompanied by a Server, he approaches the Altar at the end of the gradual or tract. He genuflects to the Cross and Bishop, and remains near the Altar during the singing of the Gospel, turned somewhat towards the Deacon. The Bishop seated, he genuflects to the Altar and Throne, kneels on the top step of the Throne, kisses the Bishop's hand, and says *Jube Domne benedicere*. After the Blessing, he says *Indulgentias, Reverendissime Pater*, descends *in plano*, genuflects to the Bishop and to the Altar, and bows to the Celebrant if he passes before him.

5. When in the pulpit he genuflects to the Altar and to the Bishop, puts on his berretta, and sits for a short time. He then uncovers, rises, makes the sign of the Cross upon his lips, and prays for a brief space. He then kneels towards the Altar, and says the *Hail Mary* in an audible tone. He then rises, puts on his berretta, and commences his discourse. If he gives a text from the Sacred Scriptures before the sermon, he says it with head uncovered. No one but the Bishop of the Diocese should be nominally addressed at the beginning of the sermon.

6. At the termination of the discourse he genuflects to the Altar and to the Bishop, and kneels, turned towards the Altar, while the Deacon sings the *Confiteor*. In due time he recites the Form of Indulgence in a clear voice, turned towards the people; he bows at the name of the Pope and of the Bishop. He finally genuflects to the Altar and to the Bishop, and retires from the pulpit.

ARTICLE III.—*Sermon when the Bishop is not present.*

7. If the sermon be given by the Celebrant, he may either be seated on the Gospel side of the predella, with his head covered and face turned towards the people, and wearing his chasuble (*Mem. Rit.*), or he may use the pulpit, to which he will be accompanied by the Master of Ceremonies. According to Gavantus, Merati, and some other authors, he may lay aside his chasuble; but this is not prescribed by any Rubric. There is no rule which directs even the removal of the maniple. If the Deacon is to preach, he may continue to wear his dalmatic and maniple.

8. Having, towards the end of the Gospel, entered the pulpit, the Preacher genuflects to the Altar, and bows to the Clergy and people. On Sundays and Feast-days he may give out Parish Notices, publish the Banns of Marriage, and read the Epistle and Gospel of the day in the vulgar tongue; at the Gospel he will uncover. For the rest he will observe what is given above (No. 5).

9. When the Blessed Sacrament is exposed, sermons should not ordinarily be preached. When, however, the Bishop allows them, the Remonstrance should be veiled, and the Preacher and Clergy remain with heads uncovered.

10. A Funeral Oration should be made at the end of the Mass of Requiem, the Preacher being habited in the ordinary clerical dress of cassock and cloak. After a brief prayer, and the usual reverence before the Altar, he goes to the pulpit (which should be draped in black), signs himself with the sign of the Cross, and begins his discourse.

11. A sermon on any extraordinary occasion is not delivered during the time of Mass, and the Preacher, in this case also, will wear cassock and cloak, or the habit of his Order if he be a Regular.

CHAPTER IX.

THE ORGANIST AND SINGERS.

Article I.—*The Organist.*

1. The *Ceremonial of Bishops,* lib. i. cap. xxviii., lays down the rules of the Church for the use of the organ.

It should be used at the solemn office and Mass of Sundays and Feast-days. In Lent and Advent it may be played at High Mass on *Gaudete* and *Laetare* Sundays only, and on solemn Feast-days, and at the Mass of Holy Thursday till the end of the *Gloria,* and from the *Gloria* on Holy Saturday. According to the Rubric it should not be played at Mass and Office of the Dead, and plain chant is then used, which is also becoming on the ferias of Lent and Advent.

The Rubric does not allow the use of any instruments besides the organ.[1]

2. At High Mass the organ should play from the time the Celebrant leaves the sacristy, until he reaches the Altar: then it ceases, and the singers begin the *Introit*. During the *Kyrie* and *Gloria* it may be played alternately with the singers, and after the Epistle and at the Offertory it may supply for the singing. At the *Sanctus* it may be played alternately with the singing, and at the Elevation of the Blessed Sacrament it should be played in a grave and sweet tone. At the *Agnus Dei* it may alternate with the singing, and be played until the Post Communion; it may supply for the response *Deo gratias*, after *Ite missa est*, and again be played at the end of Mass. It is not usual to accompany the singing of the Celebrant with the Organ, nor the responses made to him by the choir. Indeed, the liturgical use of the organ, as may be seen by reference to the language of the *Ceremonial Episcoporum*, is rather to supply for the intervals between one piece of singing and another, than to play while the singing is actually going on. However, it may not be judged positively at variance with the rules of this authentic Ceremonial of the Church, to accompany Gregorian Chant, still less to use the organ with modern harmonized music.

3. At Vespers the organ may be played instead of the singing of the Antiphons at the end of each Psalm, and alternately with the singers at the hymn and *Magnificat*, allowing the first and last verses, and those which require a genuflection to be sung by the choir.

4. At Benediction of the Blessed Sacrament the music should be of a devout and grave character: (I. Conc. Westm. dec. xviii.) and while the blessing is being given,

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[1] Benedict XIV. had the question of the use of other musical instruments examined, and in his celebrated Encyclical Annus, 19 Feb. 1749, came to the determination of allowing a few instruments only to support the singers' voices. On the 16th Aug. 1842, the Pope's Cardinal, Vicar Patrizi, issued a notification, where he forbids instrumental music to be used ordinarily in Rome, and says that if in any rare case he shall see fit to give leave for it, it will always be on the understood condition that no very noisy instruments are to be used.

the organ may be played in the same manner as at the elevation of High Mass. (*Ritus Servandus.*)

5. Although in the earliest ages of the Church, it seems certain that the whole body of the worshippers sang the Divine offices, yet we find very early mention of a special body of singers being set apart to perform the more difficult portions of the Ecclesiastical Chant. The arrangement of such basilicas as S. Clemente in Rome shows that the singers were near the Altar, between the ambones, and not far removed from the Presbyterium in the apse, where the Bishop and the Clergy celebrated the Sacred Mysteries. The language of the present Rubrics of the Church seems to indicate that the more elaborate portions of the Gregorian Notation and the harmonised music should be performed by a trained body or "school of singers;" whereas the more monotonous portions, such as the psalmody, should be joined in by all the Clergy. It is manifestly more in accordance with traditional usage that the singers should be in or near the chancel or choir of clergy, rather than over the western door of the Church. The lectern at which they sing may be placed on the side of the choir opposite to the officiating Priest, or to the Bishop if he be present. When they sing in a raised gallery or tribune, it should be furnished with gratings so constructed that the people may not see the singers.

6. Whether placed in the *Chancel*, or in a *tribune* near it, the Choir of singers is considered as an ecclesiastical body, and so should more properly wear cassock and cotta, even though they may happen to be Seculars. They do not sit down while actually engaged in singing, and their heads should be uncovered; those who intone any piece should take off even the *zucchetto.* At any words which require a simple genuflection, they kneel while singing them; but, if there occur a passage requiring a prolonged genuflection, *e.g.*, the *Et incarnatus*, &c., they make a simple genuflection when they have finished it, so as not to interfere with the singing.

7. After the Elevation, the *O salutaris*, *Tantum ergo* or another hymn in honour of the Blessed Sacrament may be

sung before the *Benedictus*. (*S. C. R.* 14 Ap. 1753.) The singing of pieces not contained in the Church's liturgy is forbidden.

8. At solemn office two singers should perform the duties of Cantors, going to either side of the choir to pre-intone the antiphons and hymns as prescribed, and intoning the versicles, psalms, responsories, &c., in the middle of the choir. When pre-intoning, they should observe not to sing in a louder voice than may be necessary for giving the notes of the words which have to be intoned. One of the singers may recite, in a distinct monotone, the words of the antiphons whilst the organ plays at the end of each Vesper Psalm. (*See* No. 3 *supra.*)

9. With regard to the manner of singing the Psalms, the Rubric gives this direction, "Psalmi decantari debent a Choro, et ab ipsismet Canonicis, et Beneficiatis, aliisque de Capitulo in tono, et cantu Gregoriano cum gravitate et decore; ita ut eorum verba ab omnibus intelligantur; sed Versiculus *Gloria Patri* poterit solemniori vocis modulatione recitari." (*Cærem. Epis.*)

CHAPTER X.

THE FUNERAL OFFICES.

Article I.—*The removal of the Body to the Church.*

1. Where the pious custom exists, the Church Bell will be rung when a parishioner is in his last agony. It should be tolled, also, after the departure of the soul. The body should be clothed in a befitting manner, with the arms crossed on the breast, or a small cross placed in the hands. The body of a Priest is clothed in a cassock, purple vestments, and berretta. Other ecclesiastics should be clothed in the vestments of their Order, with berretta. On a small table near at hand there should be a vessel of holy-water with aspersory, and at least one light constantly burning. The Parochus, or his deputy, will make all necessary arrangements with the friends of the de-

ceased respecting the religious rites, and the Clergy to be invited to attend them.

2. At the appointed time the Clergy and Confraternities will assemble in the church of the parish or district, to which the deceased belonged. Should the Chapter be invited to attend, they go to the Cathedral, and thence to the house of the deceased, in the following order:—The Confraternities, with their respective insignia; the Cross of the church at which the funeral is to take place, or the Cathedral Cross, if the Chapter is present, carried by a Clerk in cotta; the regular Clergy, each Order separate from the others; the secular Clergy, in cotta and berretta; the parish Priest, in cotta, black stole, and berretta. At the left of the Priest a Clerk will carry the vase of holy water, aspersory, and ritual. If the Chapter be present, they follow the Priest.

3. The Procession having arrived at the house, the Parochus and his Clerk, with the holy water and ritual enter. Meanwhile, if customary, lighted candles are distributed amongst those waiting before the door. The Parochus then asperses the body towards the middle, left, and right, and recites with the Clerk the antiphon *Si iniquitates*, the Psalm *De profundis*, and again the antiphon. During this, lighted candles are held round the body by some members of the Confraternities, or others.

4. The corpse is then carried from the house, some of those who bear lighted candles will walk at the sides of the bier. The Priest, with his voice raised, but without chant, commences the antiphon *Exultabunt Domino*, and the procession advances. During the progress, the Psalm *Miserere*, and others given in the Gradual, are recited, until they arrive at the church. At the end of the Psalms *Requiem æternam*, &c., is added.

5. At the church door the antiphon *Exultabunt Domino* is repeated by the Priest, but without chant. The Confraternities lay aside their insignia, and arrange themselves in one or more lines round the body of the church. The Cross of the Clergy is taken to the head of the corpse, the Regulars arrange themselves in front of the Confraternities, and the Secular Clergy in front of the Regulars. The bier is

placed in the centre, they who hold lighted candles standing on either side of it, so as to face one another. The Priest stands at the foot of the corpse. The *Subvenite Sancti Dei*, &c., is sung. If the corpse be that of a Priest the head will be placed towards the Altar, and the feet towards the door of the Church; otherwise the feet will be towards the Altar.

6. The response finished (unless the further ceremonies are to proceed at once) all retire in due order. Near the corpse one or two lights are kept burning, when the funeral is not celebrated till the following day.

Article II.—*The Office, Mass, and Absolution.*

7. The body, being placed on a bier or a catafalque, is surrounded with lights of unbleached wax, more or less numerous according to the condition in life of the deceased and the wishes of the relatives. The Parochus, with his own Clergy, or others invited by the friends of the deceased, prepares to recite the Office for the Dead. They arrange themselves in the choir, or if it be not sufficiently spacious, at benches placed at some little distance round the bier. The Parochus, vested in black stole, takes the highest place. The Office is begun by Vespers, after which the three Nocturns of Matins, and Lauds are said. At the end of Vespers and Lauds, the prayers are omitted, viz., the *Lauda anima mea*, &c., or *De profundis*, &c. A prayer proper to the dead person should be recited. The Office is said or sung, more or less solemnly, according to the custom of the church, or circumstances of the funeral.

8. While Lauds are being said, the Celebrant and Sacred Ministers will prepare for Mass. If the Parochus is to sing the Mass, or if the Clergy are few in number, they will vest when the Office is finished. The Mass for the day of burial will be sung, the name of the deceased being inserted in the prayer. For the ceremonies of the Mass, see chap. viii. p. 53.

9. Towards the conclusion of Mass the Thurifer will prepare his thurible, and two other Clerks for the holy water and book will take their station near the credence.

If candles have been distributed for the Mass, they should be lighted by appointed servers. The Acolytes of the credence will be found at the sides of the bench, when the Celebrant and his Ministers descend from the predella after the last Gospel. At the bench the Acolytes will take the maniples of the Deacon and Subdeacon. The Master of Ceremonies will take the chasuble and maniple from the Celebrant, and vest him in cope. All will be careful not to turn their backs to the Altar.

10. The procession moves to the bier or catafalque in the following order:—The Thurifer, having on his right the Clerk with the holy water; the Subdeacon bearing the Cross between the Acolytes with candles; the Clergy, two and two, having their berrettas in one hand, and lighted candles in the other; finally the Celebrant, with the Deacon on his left. The Clerk with the book walks near the Celebrant.

11. The Clerks with the thurible and holy water, as well as the Subdeacon and the Acolytes, pass round by the left of the corpse; the Subdeacon and Acolytes stand at the head, and the Thurifer and holy water bearer go round to the feet. The Clergy stand around on both sides, the highest in dignity being nearest the Celebrant, who, with the Deacon, stands at the feet of the corpse.

12. If it be the body of a Priest, the Thurifer and holy water bearer, the Subdeacon and Acolytes, followed by the Clergy, pass by the right of the corpse, and round by its feet. The servers and the Subdeacon and Acolytes return by the left of the corpse to its head, and stand there. The Clergy form lines on either side, and the Celebrant and Deacon stand at the feet. The Thurifer and holy water bearer come round once more by the right of the Cross, and stand near the Celebrant's right.

13. The Celebrant recites *Non intres*, &c., in the ferial tone, with head uncovered and hands joined, a server holding the book. The Choir sing *Libera me Domine*. Towards its conclusion, the Deacon passes in front of the Celebrant to his right, and ministers with the incense, which is put in the thurible and blessed. After *Kyrie eleison*, the Celebrant sings *Pater noster*, then takes the

aspersory from the Deacon, passes round the corpse, beginning at the left, and aspersing it at the feet, in the middle and at the head. The Deacon accompanies the Celebrant, the former genuflecting, and the latter bowing to the Cross when they pass it. They return by the right of the corpse, aspersing thrice as before. They perform the incensing of the corpse with the same ceremonies. The Deacon holds the book for the versicles and prayers which follow.

ARTICLE III.—*The removal of the Body to the Cemetery.*

14. If the body is to be buried at once, the Thurifer and the Clerk of the holy water precede, and the others follow to the cemetery in the same order as they went to the Absolution. The body is carried on the bier, or otherwise, after the Celebrant. As they proceed from the church *In paradisum* is sung. In the cemetery they stand in the middle of it, or near the grave around the body as at the Absolution.

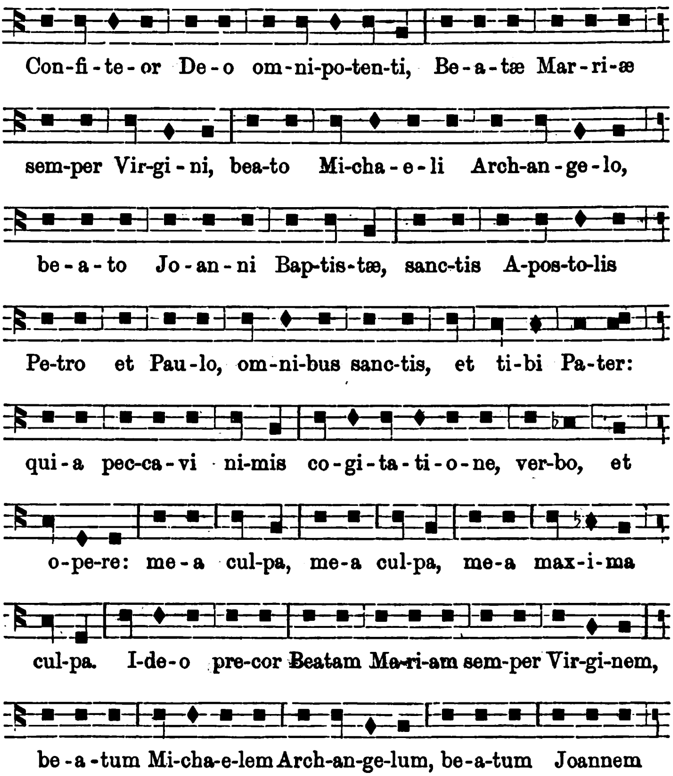
15. The Celebrant blesses the grave if necessary, and having incensed it, intones *Ego sum.* During the *Pater noster* he, without moving, asperses the body thrice, in the middle, to the left, and the right. The Deacon holds the book whilst the Celebrant sings the prayer. After *Anima ejus,* in a low voice, the Celebrant begins *Si iniquitates.* They return to the sacristy in the same order, reciting the *De profundis.* The Priest repeats the antiphon *Si iniquitates* at the entrance of the sacristy, facing the Cross, the Clergy standing on either side. They then unvest. Meanwhile, the corpse is buried.

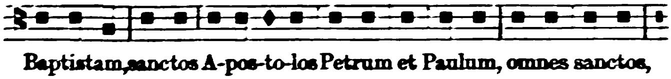
16. If the cemetery is distant from the church, the absolution is completed as above, and in due time the body is taken there. Two lights should, if possible, be carried when the body is conveyed to burial. A Priest and one or two servers, as circumstances will permit, should accompany the body, to recite the appointed prayers for the departed. The priest will asperse the body at the grave, and say the prayer *Absolve.*
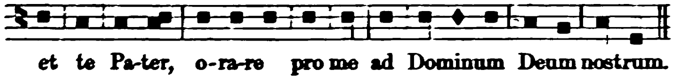
APPENDIX.

THE TONES FOR THE CONFITEOR, PRAYERS, EPISTLE, AND GOSPEL.

Confiteor.

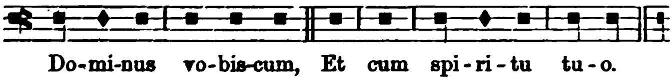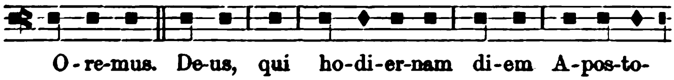




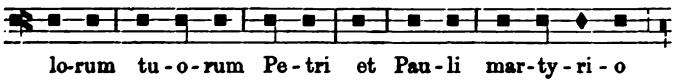


The Prayers.[1]
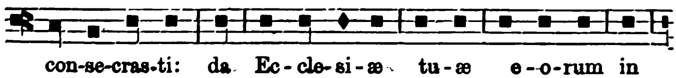
On Simples, Ferias, and in the Office of the Dead, the Prayer is sung entirely on one note, Fa. On Doubles and Semidoubles, two inflections are used: the first, Fa, Mi, Re, Fa, called the Punctum Principale; the second, Fa, Mi, called the Semipunctum. The Punctum and Semipunctum are used only *once* each in the same Prayer, however many the clauses, and *once* in the conclusion of the Prayer. The Punctum is sung first, and the Semipunctum second, in the Prayer; but in the conclusion of the Prayer, the Semipunctum first, and the punctum second. Thus:



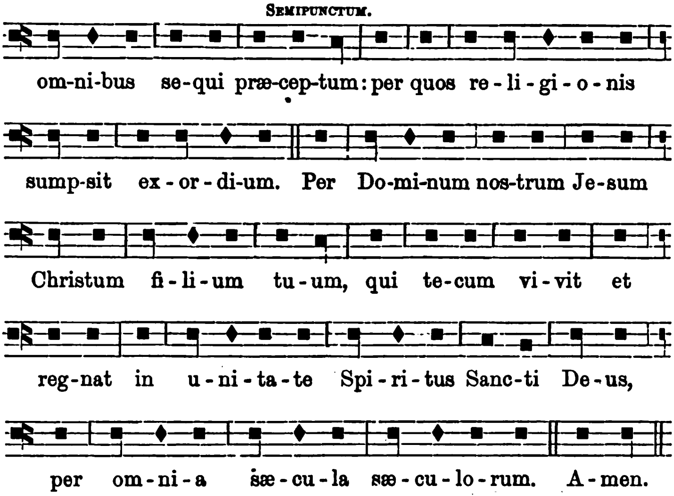




Punctum Principale.
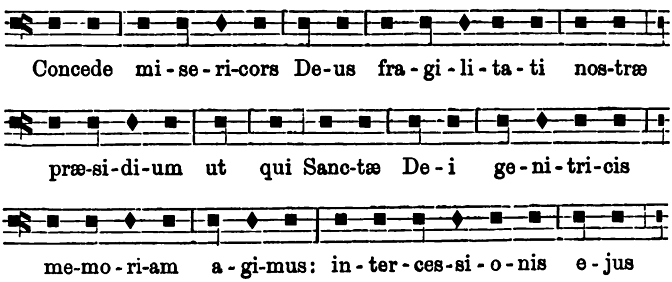


[1] The Rubric of the Ceremonial says, "Regulare est autem, ut in utroque tono, voce gravi et competenti, interposita aliqua mora in fine cuiuslibet, clausulæ, et præsertim in clausula finali, ac cum decore et gravitate recitentur orationes."



When the Prayer concludes with *Qui vivis* or *Qui tecum*, the Punctum only is used, as above in *Spiritus Sancti Deus*.

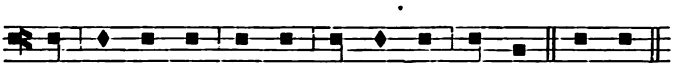
Besides the Punctum and Semipunctum, a third ferial inflection on the penultimate syllable from Fa to Re is used for the Prayers at the end of the Divine Office;[1] as, after Complin, at the Anthem of the B. V., at the Burial of the Dead, at the end of the Litanies, and at Benediction. Thus:



[1] According to the Rubric, this third tone is exclusively used for Versicles and Prayers of the Dead, out of Mass of the Dead. (*Cærem. Epis.* lib. i. cap. 27.)



au-xi-li-o a nostris i-ni-qui-ta-ti-bus re-sur-ga-mus.



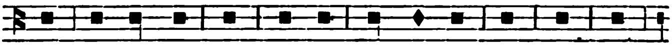
Per e-un-dem Christum Do-mi-num nos-trum. A-men.
Per - - - Christum Do-mi-num nos-trum.
Qui vi-vis, &c. - - - sæ-cu - lo-rum.

The Epistle

is sung on one note, except an inflection when an interrogation occurs, and one at the end. The fourth syllable before a period is a good deal prolonged, signified by this mark 𝄐 Thus:



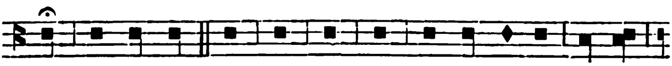
Lec-ti-o Li-bri Sa-pi-en-ti-æ. Be-a-tus vir



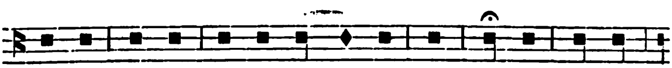
qui in-ven-tus est si-ne ma-cu-la: et qui post



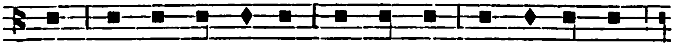
au-rum non a-bi-it, nec spe-ra-vit in pe-cu-ni-a



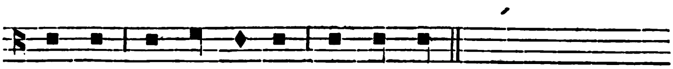
et the-sau-ris. Quis est, hic, et lau-da-bi-mus e-um?



Fe-cit e-nim mi-ra-bi-li-a in vi-ta su-a.
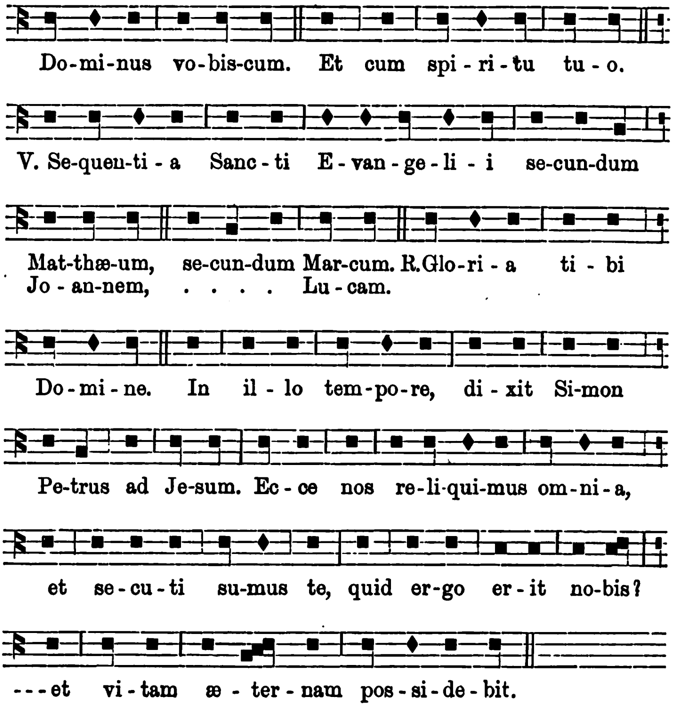


-- Et e-lee-mo-sy-nas il-li-us en-ar-ra-bit



om-nis ec-cle-si-a sanc-to-rum.

The Gospel

admits of an inflection from the dominant on the fourth syllable, this being made emphatic and prolonged, before a period, or note of interrogation, and on the fifth syllable from the end. Thus :



THE END.

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